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PREFACE

The Reception Committee of the 31st Provincial Educational Conference planned to make the Guide Book of the Tinnevelly District not merely a source of information and help to the delegates and visitors attending the Conference, Ambasamudram, but a fairly compendious book of reference for teachers and non-teachers desirous of information about the Tinnevelly District. It was originally proposed to include in the Guide Book fairly comprehensive accounts by competent authorities of all aspects of the life of the District. It has not been possible because of lack of time and necessary co-operation from experts to carry out fully this programme. But even as it is, the Guide Book gives reliable information on the more important aspects of the Tinnevelly District. Accounts of ancient monuments and inscriptions, a more detailed account than the one given, of the economic and industrial potentialities and developments of the District, a fuller account of the archaeological importance of the District and an account of activities like Scouting, Co-operative enterprise, Private Banks and urns-scientists have had to be omitted. It is hoped that the Guide Book will, in spite of the shortcomings, prove a valuable and reliable guide to all those seeking information about Tinnevelly District.

We are thankful to the several contributors for the readiness with which they have placed at the disposal of the Guide Book Committee their scholarship and knowledge. We are also thankful to the S. I. Ry. Company, the Government of Travancore and the authorities of the Government Museum, Madras for having helped us with allowing us to use the photographs and blocks in their possession for illustrating in the Guide Book. To the several firms that have aided us in this venture we are grateful. The Scholar Press, Palghat deserves our warmest appreciation for the expeditious manner in which they got the Guide Book printed and for the excellence of the printing

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26—5—1940.

A. SRINIVASARAGHAVAN,
General Secretary.

TIRUNELVELI GUIDE BOOK

A brief survey of the Geography of the Tirunelveli District

Position.

Tirunelveli District, the southernmost collectorate of British India is bounded on the east and south by the Gulf of Mannar, on the north by the Ramnad District and on the west by Travancore. The frontier between the district and Travancore follows with a few exceptions, the watershed of the Western Ghats. To the west of the Tenkasi Taluk where the mountains drop down to form the Aryankavu pass, the frontier comes east of Shenkottah in the low country. Again near Panagudi, the boundary line descends from the top of the Mahendragiri and continues southward along the level country till it meets the sea four miles east of Cape Comorin.

Administrative Divisions.

The district is made up of the eight taluks of Tenkasi, Thirunelveli, Ambasamudram, Nanguneri, Tiruchendur, Srivaikuntam, Koilpatti and Sankarankoil. There are a few large towns in the district, the principal being Palamcottah, Thirunelveli and Tuticorin. Large villages known as "towns" are found chiefly in the fertile valley of the Tambraparni, e. g. Ambasamudram, Kallidaikurichi, Virawanallur, Sermadevi, Srivaikuntam and Alwartirunagari. During the Poligar wars Palamcottah with its fort assumed importance and from the earliest days of the East India Company's interference in the district, became the military headquarters. The civil officials of the district are at Kokkarakulam, and Palamcottah is said to be the headquarters of the district since Kokkarakulam became part of the Palamcottah municipality.

The Hills.

The hills on the west are a continuation of the Western Ghats which, save for a recess in the Tenkasi taluk, run in a straight line from the northern limit of this district as far as Papanasam; thence sweeping for 12 miles in a bold curve towards the south east, they once more run southward towards the sea. The average height of this range is 5000 ft. but some twenty peaks rise up beyond that height. South of the border of the Tenkasi and Ambasamudram taluks, the ghats attain their greatest thickness. The glory of this part of the mountain is the famous Agasthya Peak or Pothigai (6,125 ft.) which when seen from the Thirunelveli side is the most striking peak in the whole range. It enjoys the benefit of both the monsoons. Next to it stands the Ainthalai Pothigai on the southern side. The last of the Thirunelveli hills is the Mahendragiri in the Nanguneri Taluk.

The Forests.

The forests on and around the hills contain but little timber of commercial importance. *Kongu* which is found in the -ever-green region is perhaps, the most valuable among the trees. The deciduous forests contain few species which possess any value except as fuel and timber of minor value. Teak is common, but it seldom grows to a good size. The only inhabitants of the forests are a few *Paliyans* and *Kanis*. The former confine themselves to the hills overlooking the Sankaranainarkoil Taluk, and the latter are found in the Kannikatti and Singampatti forests. Tea, Cardamom and fruits are successfully cultivated in some parts of the ghats.

The Rivers and Dams.

All the rivers of this district take their rise on the Western Ghats. The Tambiraparni, (Thamirabarnni as it is to be called correctly) the chief river (75 miles long) rises in the Peria Pothigai and enjoys the full benefit of both the monsoons. After receiving the waters of the Peyar and the Ultar on the left it reaches the Banathirtham precipice over which the water falls in a magnificent cascade. At the foot of the falls it is joined by the Pambar on the right and a mile and a half further down, by the Kariyar on the left. Receiving the water of the Servaiyar on the left near Mundanthurai, the river reaches the Papanasam barrier of rocks over which it plunges in a fine cascade of 300 ft. known as the Kalyanathirtham Falls. From Papanasam eastwards to its mouth at Punnaikayal, the river flows over level country for about 60 miles. There are eight dams across the

river : the Kodaimelalagian, Nadiyunni, Kannadyan, Ariyanayakipuram, Palavur, Suttamalli, Maruden and Srivaikuntam anicuts. The last bears a bridge over its crest. The Government is erecting two dams across the Tambraparni above Papanasam for the generation of hydro-electricity.

The Manimuttar, the chief source of irrigation to Singampatti Zamindari, joins the Tambraparni on its right bank immediately above the Kannadyan anicut. The Gatananadhi which receives the Varahanadhi, the united stream of Jambunadhi and Ramanadhi, flows into the Tambraparni on its left bank at Thiruppudaimarudur. The Jambunadhi is crossed by three anicuts, the Ramanadhi by one, the Varahanadhi by two and the Gatananadhi by six. The next tributaries are the Koraiyar and the Pachaiyar which join the river on the right side. The last tributary is the Chittar which is next in importance to the Tambaraparni itself. It is crossed by 18 anicuts and joins the Tambaraparni at Sivalipperi. It has the benefit of the north-east monsoon only. It rises in the hills above Kuttalam and reaches the village precipitating its waters over a succession of splendid falls, the principal being the Tenaruvi, the Shenbagadevi fall and the well-known Kuttalam fall, a cascade of nearly 200 ft, one of the most striking natural features of the place. The falls are full not only during the north east monsoon (June—September) when rain clouds are brought in through the Aryankavu pass. In this season Kuttalam enjoys a delightful climate and is visited by many people.

The Nambiyar and the Hanumanadhi are short rivers in the Nanguneri Taluk. The Sankarankoil and Koilpatti rivers are not important.

The Plain Country.

East wards from the Ghats, the district as a whole is one vast plain. Occasional low-hills, called *poththais*, emerge here and there from the plain and form important landmarks. The quartzite ridge extending almost unbroken from Uttumalai (Tenkasi taluk) to Talaiyuttu forms the water shed between the Tambaraparni and the Chittar. Besides these there are many isolated hills.

Natural Regions.

The district falls into four distinct natural regions:— (1) the river valley of the Tambraparni and Chittar and the region about the upper reaches of the smaller rivers, (2) the lands, mostly red, forming the centre of the district, the river valleys being excepted, (3) the region of sand hills and (4) the plains of the black-cotton soil.

1. **River Valleys.** In the first region, the Tambraparni valley is richer and more important than the rest. Many large villages surrounded by green fields and marked by temple-towers are to be found at intervals along the banks of the river. The irrigated tracts are the best favoured parts of the district and rice is the chief crop raised. Other irrigated crops of the wet lands are plantains, betel vine, turmeric and sugarcane; but these occupy only a small percentage of the area irrigated. In a few villages some sunn-hemp is cultivated.

2. **The dry red region.** The next region rises above the river valleys and embraces a great part of Sankaranainar koil and western Koilpatti, the uplands of Ambasamudram and Thirunelveli, the greater part of Nanguneri Taluk and a large portion of north Srivaikuntam. These wide areas of dry red sandy lands are spotted with numerous tanks and small patches of rice fields. Palmyras grow everywhere throughout the land. Except where wells are sunk the land is largely waste. These lands when cultivated yield poor crops of *Samai, Varahu*, pulses and gingelly. The red loamy lands near the ghats, especially those about Kuttalam, are quite exceptional.

3. **The Theri country.** The third region comprises the great undulating expanse of red sand, known as the *theri* country. This is found in the southern part of Nanguneri Taluk and a great part of Tiruchendur Taluk. The slopes of these sand-dunes are studded with Palmyras. The surface of these dunes is often changing under the influence of the south-west wind. Along the bases of these barren sand-dunes, fertile patches of land are found at intervals. All the rain falling on the tops of these dunes is absorbed and flows out continuously into the surrounding level country. In a large number of villages paddy and plantains are cultivated with the help of this water. In other villages wells are dug and valuable garden crops are raised. In some of the deep depressions found amongst these sand dunes are great inland lakes called ‘Tharuvais’.

Quite distinct from the theris are the dunes of white sea-sand thrown up along the coast by the combined action of the surf and the south-west wind. At Manappad the ridge is about a hundred feet high, and the sand has become so hard as to serve as a building stone. At Tiruchendur the sand has so far hardened that its sea-face has been transformed into a cliff some 50 ft high, part of which has been excavated to form the temple of Subramanya Swami.

4. **The black Cotton area.** The fourth region or the “black-cotton” country occupies the greater part of Koilpatti taluk

and a large portion of the north of Srivaikuntam. The three main crops of this region are *Kambu*, *Cholam* and cotton. Pulses are usually sown as supplementary to cotton and *Kambu*, but not to *cholam*. The two indigenous species of cotton grown in this district are known as *karunganni* and *uppam*. Besides these "Cambodia" is cultivated in places where regular irrigation is possible. Villages in this area are to be seen at wide intervals.

Rainfall.

Most of the dry crops depend upon rain and wet crops on freshes in the rivers. The average rainfall of this district for a year is 27·57 inches of which 3·41 inches fall from January to March, 3·27 inches in April and May, 3·10 inches from June to September and 17·79 inches from October to December. It is during the north east monsoon that three-fourths of the total rainfall is received and all the tanks are filled. In an average year rain falls only on 41 days and therefore timely distribution of rainfall is more important than the quantity of it. In June and July (the first part of the South-West monsoons) Stations nearest to the hills enjoy what is called the *Saral* which is a series of slight drizzles and the consequent lowering of the temperature of the air interspersed with short periods of mild sunshine. The delightful weather-condition of Kuttalam at this season have already been referred to.

The average mean temperature (85·3°F) is the highest for any district in this presidency. The hottest months of the year are April and May and the coldest is December or January.

The Sea Coast.

The sea coast of about 85 miles extends along the Gulf of Mannar from Vembar on the north to a point about four miles east of Cape Comorin. There are three prominent points: (1) the sand stone cliff of Tiruchendur, (2) the sandy promontory of Manappad, and (3) the rocky cape near Kuttanguli. A reef fronts Kulasekarapatanam and small vessels can anchor inside it. Off Manappad point there is a rock shoal extending for 10 miles from the north to the south. To guide vessels clear of this reef, the Manappad light house has been built. Small vessels can find safe anchorage off Alantalai, Virapandyanpatanam, Kayalpatanam and Punnai Kayal.

Tuticorin.

The Tuticorin harbour lies within a circular chain of islands and reefs formed by the 'Devils' point' on the south, the

Punnayadi, Cronjee and Pandyan island on the east and a rocky shoal on the north. The entrance to the harbour is a channel about half-a-mile wide. Ocean going vessels and even coasting crafts of large size have to anchor in the road-stead outside the Pandyan island, 5 or 6 miles from the town. As a port Tuticorin stands second in the Madras Presidency and fifth in British India. There is a daily steamer service with Colombo and regular steamers trading with Europe call here.

Industries and Trade.

Industries connected with cotton are the most important. The "Tinnevelly Mills" at Papanasam (located in the village of Vikramasingapuram) and the "Coral Mill" at Tuticorin are two large mills engaged in spinning. The Koilpatti Factory does both spinning and weaving. Besides these there are many ginning factories the chief of which are located at Tuticorin, Kadambur, and Nalattinpathur. There are six steam presses in Tuticorin engaged in the pressing of cleaned cotton. The weaving of cotton cloth of different kinds gives employment to a large number of people belonging to particular communities. Ambasamudram, Kallidaikurichi, Viravanallur, Pattamadai, Thirunelveli, Palamcottah, Melappalayam, Tenkasi, Kadayanallur, Eruvadi, Kayalpatnam, Seydinganallur, and Puliyangudi are some of the important centres.

Mats are made of palmyra leaves where that tree is plentiful and are used chiefly in packing goods for transport. Those made of *korai* grass are sent in large numbers to Tuticorin and Negapattam to be shipped to Burma and the Straits Settlements. A mat of very superior quality is made at Pattamadai, but its production is expensive.

Nearly five per cent of the population obtains its livelihood from the palmyra tree. Only a small proportion of the juice produced is required for consumption either as a sweet drink or as fermented liquor, and the rest is used to make jaggery and palm candies. There are two factories one at Tachanallur and another at Alwartirunagri, engaged in refining sugar from jaggery.

Bell-metal vessels are made in several villages, the chief centres being Vagaikulam and Mannarkoil (Ambasamudram Taluk), Seydinganallur and Eral (Srivaikuntam Taluk), Narasinganallur and Thirunelveli (Thirunelveli Taluk) and Sankarankoil. The products of Vagaikulam are the best known.

The tanneries in the district use the bark of the *avaram* plant for tanning. The Thirunelveli slippers are to be appreciated for their strength as well as neatness.

Fishing is the occupation of hundreds of people in the sea-coast villages. An industry of great commercial and historical importance is the pearl fishery in the Gulf of Mannar. The Thirunelveli pearl, though of small size, is in regard to colour and lustre, unrivalled. Excellent lime is made out of oyster-shells. Another important product of the Gulf of Mannar is the *chank* or conch. Not only is the *chank* valued as a musical instrument in Hindu ceremonies, but it is cut into bracelets and other ornaments.

All these industries do not make much headway in these days of large scale production and boosted sales. With proper organisation and support of the Government and the public they will come into their own. Then this District will rise worthy of its rich and glorious traditions and will make its right contribution to the productivity of the province and the country as a whole.

History of Tirunelveli.

The first dawn of the history of Tirunelveli is shrouded in the mists and fogs of conjectures and the uncertainties of little evidence. Who the pre-historic people of this country were, what their customs and manners were and what kind of life they led, are all questions which are still in the region of speculation and hazardous inferences. A number of urns dug up from near Adichanollur, Sawyerpuram and many other places scattered over the district give us some faint idea of the pre-historic inhabitants. They were either the aborigines or people who migrated from somewhere in the north, for the urns and their contents, of pottery, iron and bronze implements and gold ornaments are similar to the urns and their contents dug out of the earth in that region. It is supposed that the people were a race of dwarfs who became smaller in size as they grew up and were buried alive in these urns with the tool and implements and ornaments that they were accustomed to use while alive. Whether this strange race of people died out, or was annihilated by those who came after, or they became merged with their successors cannot be definitely said, because the mode of burial to which they were accustomed, has been something entirely unknown to the people of the land during the long course of history up to the present day.

The morning of the history of the district opens with the advent of the Pandyas. There is an immense wealth of material in the inscriptions on stones, temple walls and in the early Tamil poetry and literature and the records left by foreign travellers and writers to enable us to piece out the history of the land, its people and rulers with a good deal of certainty and confidence.

But who the Pandyas were and whence they came, are matters which lie in the field of speculation. One version has it that the ancestors of the Pandyas, the Cheras, and the Cholas were three brothers living in Korkai which was a flourishing coastal town carrying on vast trade with the outside world, but which has lost all its old glory and has now sunk into a very obscure and small village four miles from the mouth of the Thambiraparni in the present Srivaikuntam Taluk. After a time the three brothers separated, the Chola marching north and founding a kingdom in what are now the Tanjore and Trichinopoly districts and the Chera venturing to the west and establishing a kingdom over what are now Travancore, Cochin and Malabar. The Pandya stayed at home and ruled over what are now the Madura

and Tinnevelly districts. Another account would have it that the Pandyas originally came from the north and claimed descent from Pandu, the father of the Pandavas, the heroes of the great Sanskrit epic, the Mahabaratha.

Whatever their origin was, the Pandya dominion stretched over Madura and Tirunelveli when Pandya power was at its ebb and over a vast portion of India and the whole of Ceylon when it was at its zenith. So Thirunelveli did not have an independent history of its own until the Pandyan power faded, its history being linked up with that of Madura which was the capital of the Pandyas. It was all along only a province of the Pandyan kingdom.

The Pandyas were a long line of able rulers, one writer estimating their number to be more than one hundred and fifty. All of them were not equally great, strong or wise and Pandya rule had its ups and downs. Until the twelfth century, the Pandya rulers were not such as to leave their mark on the history and progress of the land. In the sixth and seventh centuries they were brought, for brief periods under the control of the Pallavas, then the Chalukyas and finally, an unknown tribe known as the Kalabras. In the 8th century a succession of able chiefs rose up, and restored the independence of their Kingdom by inflicting crushing defeats on their enemies, as is mentioned in some of the contemporary Tamil works. But this period of glorious and unrestrained Pandyan suzerainty was brought to an end in the tenth century when the Cholas became a great force in the country. Some of the great Cholas such as Rajaraja Rajendra and others were great enough to extend their rule over a great part of south India and so brought the Pandyas under their control. The Pandya kingdom was treated as a province of the Chola empire and given the name of Rajaraja-Pandya-Nadu and some of the governors who were appointed to rule over this province were named Chola-Pandya; but it should not be supposed that the Pandyas submitted willingly or quietly to the rule of their rivals. They made several abortive revolts which were put down with ruthlessness.

The decline of the Chola power in the twelfth century turned out to the advantage of the Pandyas who were not slow in availing themselves of it. Thus the close of the twelfth century may be regarded as a turning point in the history of the Pandyas. The period between this and the beginning of the sixteenth century was the most glorious of the Pandyas, and a long line of able rulers, thirty in number, controlled the destiny of the Pandyan Kingdom with remarkable ability. Some of them were very

ambitious and had sufficient strength to realize their ambitions. Then the Pandya kingdom ranged unbroken over the whole country lying between Cape Comorin in the south and Nellore in the north. Jatavarman Sundara Pandya the first, began an agressive policy of conquest and annexation. His successor Vira Pandya (1252—1267?) was a mightier conqueror than his predecessor and his conquests extended right up to the Ganges and China. Maravarman Kulasekara (1268—1308?) and Jatavarman Sundara Pandya the second (1275—1290?) were rulers of considerable power and ability so as to impress themselves on their contemporary neighbouring rulers. These two are mentioned by some Mohammedan historians and Marco Polo, who is supposed to have visited the coast of Tirunelveli in 1292.

Whatever were the vicissitudes of the Pandyas, of course, the change of fortune of the rulers would not let uninjured the life of the people. Under the Pandyas or their temporary overlords, the Pandyan kingdom was famed throughout the world for the very high level of civilization and culture of its people, for the glory and splendour of its court, for its magnificent temples and tanks, for its wealth, ornaments and luxury. There was a considerable volume of trade passing between the Pandyan country and China in the east and Rome, Greece and Arabia in the west. Large quantities of rice, sandals and peacock feathers, teak, sugar, ginger and spices were exported to other lands in exchange for gold and silver and other products of the latter. The huge trade flowed through two great ports, Kayalpatnam and Punnaikayal which have to-day dwindled into obscurity and insignificance. The Pandyan rulers were noted for their personal but benign rule and they were extraordinarily religious and considerate for the welfare of their subjects as is evidenced in the innumerable splendid temples, tanks, choultries, roads and avenues of shade-giving trees. Though they were autocrats they submitted to the laws laid down in the Shastras and as a rule, did not hesitate to accept the interpretations of the laws as given by the wise men of the land, even when these went against their hearts. Of course, there were exceptions, but the exceptions were fewer than they might have been. It is no wonder that under such a rule, the people were prosperous and contented and rose to a very high level of civilization and culture. Art and learning received an uncommon measure of encouragement and it may be said that the golden period of Tamil literature, sculpture and architecture was reached under the Pandyas. In the greatness of their power, the Pandyas sent embassies to Rome, China and Arabia.

The later Pandyas fell on evil days as their distant ancestors had done in the ninth and tenth centuries, on account of internal

dissensions and the incursions of the Muhammadans. It is said that it was at the instance of a Pandyan applicant at delhi, Allaudin Khilji, sent his general, Malik Kafur, who sweeping down as far as Rameswaram, reduced all the Hindu Kingdoms on his way. Malik Kafur's example was imitated by Allaudin's successors on the throne of Delhi, who not contented with conquering Madura and Trichinopoly, established a line of Muhammadan kings over the Pandyan territory that lasted for nearly fifty years.

In the middle of the 14th century, a new Hindu power arose in Vijayanagar, which, for two centuries following, stemmed the tide of Muhammadan advance in the south. The intervention of the Emperors of Vijayanagar in the affairs of the Southern Kingdom resulted in the replacement of the Muhammadan rulers of Madura by the descendants of the Pandyas. From this time on up to the end of the 16th century, the Pandyas were the nominal rulers of the Pandyan Kingdom. The Governors of the Vijayanagar Empire were their over-lords to whom they paid tribute for protection and non-interference. However, the Pandyas were not left undisturbed by their neighbours; especially the Chera Kings of Travancore took advantage of the weakness of the Pandyas and succeeded in wresting a large slice of our present Thirunelveli District from Pandyan control. The rise of Chera power aroused the jealousy of the Vijayanagar rulers and they sent down a series of expeditions in order to curb them. By the middle of the 16th century the Cheras declined and became feudatories of Vijayanagar. The last of these expeditions was that under Nagama Nayakam who, after succeeding in establishing order in Madura, set himself up on the throne, and began to rule independent of his suzerain at Vijayanagar. The Emperor was incensed beyond measure and he sent Nagama's son Viswanatha with a large force, to reconquer Madura and to subjugate his rebellious father. Viswanatha carried out his trust in such a remarkable manner by defeating his own father and taking him prisoner to his Emperor that the latter, as a testimony of his gratification, conferred on Viswanatha and his successors in perpetuity the governorship of the Pandya Kingdom. Visvanatha, after a time, deposed the feeble Pandyan ruler and established himself on the throne of Madura. This marks the beginning of the Nayak rule at Madura which lasted up to the middle of the 18th century, but the Nayaks never called themselves independent sovereigns and both when Vijayanagar was in power and after its annihilation at Talaikota they regarded themselves as "Karthakkals" or "lieutenants" of their Vijayanagar overlords. The ushering of Nayak power in the history of Madura or the earlier contact between Vijayanagar and Madura may be considered

to mark the beginning of the coming into existence of the Poligar chiefs some of whom proved later on hard nuts to crack when the Britishers attempted to subdue Thirunelveli.

Originally, these chiefs were appointed by the rulers of Madura as Wardens or heads of armed camps with civil, criminal and revenue jurisdiction over their areas. It was their duty to maintain order in the outlying portions of the Kingdom and to render help to their rulers, when they were called upon to do so. In exchange for having exclusive authority over the revenue of the regions they were placed in control of, they paid an annual lump sum tribute. When the rulers of Madura declined in power, and confusion and anarchy reigned in the land before the advent of the British, these chiefs became independent. Most of these wardenships survive in the present day zemindaries of Ettiyapuram, Sivagiri, Singampatti, Talaivankottai, Azhagapuri, Urkad Sorandi, Kadambur, Maniyachi, Veerakeralampudur, which are all in the Thirunelveli District and many others to be found in the Ramnad, Madura and Trichinopoly districts. The Nayak rulers of Madura were 14 in number of whom two were women. Their reign was, as a rule, marked by internal dissensions and external aggression on the part of the Mohammedans, the Marathas and Kings of Travancore. However, they managed to fill the land with temples and magnificent palaces and to open new roads and irrigation works. Of them, three deserve special mention. Viswanatha, the founder of the Nayak dynasty, was a very able ruler, and he consolidated his power in Madura by the annexation of Trichinopoly and other places. It was he, who built the fort at Trichinopoly and dug a deep moat around it. He had a very able general, in Ariyandha Mudaliar, who was more or less a king-maker at that time; for, he after the battle of Talaikota in 1565, confirmed the governors of Madura, Tanjore and Mysore as the rulers of those territories. The thousand-pillared *mandapam* in the big temple at Madura, the fort at Palamcottah, which is now in ruins and many irrigation works throughout the Pandyan territory, are ascribed to him. He is said to have rebuilt the town of Tirunelveli. The polygars paid him adulation as to their patron saint. The next Nayak ruler of note, Thirumalai Servai Naykan, (1623—1659) was "the most powerful ruler and the best known to us of this dynasty." His reign was characterized by futile as well as successful wars with his neighbours and the rebellions of some of his powerful polygars, such as the Sethupathi of Ramnad and the chief of Ettayapuram. But he found time to erect several magnificent public buildings and to add to the glory of the temple at Madura. One Jesuit writer of the day records, "His reign was rendered illustrious by works of truly Royal magnificence.

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Among these, are the pagodas of Madura, several public buildings and above all the royal palace whose colossal proportions and astonishing boldness, recall the ancient monuments of Thebes." The splendid palace of Thirumalai which still stands in Madura and whose splendour and staggering proportions are the wonder of every visitor, Indian and foreign, and the Vandiyoor Tank which is said to have been formed by the digging up of the earth at that place for making the palace, are the undying monuments of the great builder.

The next ruler of eminence, was Mangammal (1689—17C4) who ruled Madura as the regent of her young son. She opened many roads and avenues and built choultries for the use of pilgrims and travellers. Some of the roads were named after her and they still are in a good condition and keep her name alive.

The last of the Nayaks was Meenakshi who succeeded her husband Vijayaranga Chokkanatha in 1731. She came into conflict with the father of her adopted son, who advanced a claim to the throne. Both of them sought the aid of the Mohammadans. By that time the Mohammedan rule came to be firmly established in South India. The Nawab of Arcot, who was subordinate to the Nizam of Hyderabad who was the South Indian representative of the Moghul Emperor at Delhi, exercised real sway up to the Coleroon. The Mohammedans received money from both parties and deceived both. Then the Marathas were invited to interest themselves in the affairs of Madura. As a result, the Mohammedans became involved with Marathas in a tussle which went on for a long time with varying fortunes.

But by 1749 two new powers appeared on the stage of South India who were destined to affect the course of history of our land profoundly. They were the English and the French merchants who had established themselves in Madras and Pondicherry respectively. They took sides on behalf of the rival claimants to the throne of Arcot. But long before this, two centuries previously, in 1532, the Portuguese first set foot on the coast of Thirunelveli. They were the earliest Europeans to come into touch with the Pandyan dominion. They were followed by the Dutch who ousted their rivals from the commerce of the country and took possession of Tuticorin and some other coastal towns. But beyond interesting themselves in the rich trade of the land they took no serious part in the changing fortunes of the rulers of Madura. The struggle between the English and the French ended after a series of ups and downs in the ascendancy of the English and the elimination of the French influence from the fortunes of the South Indian Kingdoms. Muhammed Ali, who was enthroned at Arcot, by his English

supporters became the ruler of the whole of the Carnatic and Madura and Thirunelveli. A small expedition was sent by him to Thirunelveli to enforce the allegiance of the Polygars who assumed independence, after the central authority at Madura was extinguished. There were thirtyone "Palayams" ("armed camps") in Thirunelveli. Some of them such as at Panchalankurichi and Nelkattanseval and Chockampatti, were very powerful and the other polygars, naturally ranged themselves under their leadership. The subjugation of all the polygars was a long and difficult task and was brought about by force, by threats, and by successfully playing upon the jealousies and rivalries of the polygars themselves. Muhammad Yusuf, a capable commander in whom the Company at Madras had great confidence was entrusted with this onerous and dangerous responsibility. He was aided by many English captains and he succeeded in his mission. The attempt of the British to conquer the polygars and the resistance of the latter constitute a tangled tale of heroism, treachery and ruthless severity and destruction. The heroic resistance of Katta Bomma Nayakan and Oomaiyan, time after time, even though his strongholds were captured and he and his men were driven out to wander at large, runs like a bright red lightning through this sordid tale. The final conquest of him and his adherents was accomplished only after he and many of them were hanged and his stronghold at Panchalankurichi was razed to the ground. It may be that the struggle of Katta Bomman was a rebellion against superior might and that he was no better than a marauder preying upon the surrounding villages. But his patriotism, his love of independence and his indomitable determination to preserve his freedom against all odds are worthy virtues even in a rebel to which meet respect is due from all lovers of the glorious and the great. The British servants of the Company showed their indignation and revenge against the polygar by razing the fort at Panchalankurichi, hanging its chief and by confiscating his estate, but the soil at Panchalankurichi is still impregnated with the heroism of its chief. For folklore has it that even to-day a fox or a hare pursued by hounds and running for its life will turn against its persecutors as soon as it steps upon the dust of Panchalankurichi.

The next task of the Company, who were all the while acting as the agents of the Nawab of Arcot, was the establishment of a strong administration in the district and the collection of its revenue. In respect of the latter, a trial was made by handing over the district to some agents for the lump payment of a fixed amount. This plan did not work satisfactorily, for the district came under two controls, one that of the *de jure* ruler of Arcot

and the other, that of the Company and its servants. Secondly, the Nawab regularly defaulted in making his payments to the Company to which he had committed himself for the help rendered by them.

So, in 1801, an agreement was made between the Nawab and the Company according to which " the sole and exclusive administration of the civil and military governments of all the territories and dependencies of the Carnatic were handed over to the Company in perpetuity. " Lushington was appointed as the first collector of the Thirunelveli district under the new dispensation. A week after assuming power he wrote to his masters at Madras that the " Province of Tinnevelly has been brought without the smallest disturbance under the Company's authority. By the energy and justice of Government the rebellions here have been subdued; the oppressed have been upheld and exalted; the obedient have been liberally rewarded; and the extinction of a divided authority has restored the fairest province of the Carnatic from an acknowledged state of anarchy and confusion to a state of subordination and prosperity. " The progress of the district under its British masters has been steady and definite. Given peace and order and protection from the oppression of the powerful, the people had plenty of leisure to look after themselves, organize, create and build up trade and prosperity. To-day, the Thirunelveli district is ranked as one of the richest districts of the Province of Madras.

The history of Tirunelveli, which has been very briefly touched in this article, is of the same character as the history of the rest of India. From beginning to end, the chiefs and rulers stood divided and disorganized and failed to sink their differences and come together even in the face of a formidable foreign foe or invader. Oftentimes they played the role of Count Julian and invited foreign invasions. So the later history of Tirunelveli, as does that of the rest of India, points out that disunity and mutual jealousy are always sure of terrible punishments and in the enslavement of the whole land. But the glorious period of the early and middle Pandyas, when arts flourished, trade prospered and people were happy, may be looked back with pride, not only by the children of this district but also by all Indians who care for everything noble and admirable in India.

The History of the Educational Activities of the Anglican Church in the Tirunelveli District.

Although the beginnings of the Anglican Christian enterprise in Thirunelveli date from the last quarter of the 18th century the first mention of the commencement of any Educational work comes considerably later. Bishop Middleton, the first Anglican Bishop of Calcutta visiting Thirunelveli in 1816 reports that he found in Palamcottah a Mission Church and a Christian School with 41 children. In the same year James Hough was appointed Government Chaplain in Thirunelveli. He tells us that there were then several small Christian Schools in existence but they had no books and no proper teachers. In 1818 he purchased the site on which the Holy Trinity Church, Palamcottah, now stands and started a school nearby. When he left Palamcottah two years later he had opened as many as twelve schools in the district, and in Palamcottah and Nazareth he had also established *Preparandi* Schools for the training of teachers. The former of these developed later into the Secondary Training School now called after Bishop Sargent who was associated with it from 1835—77. The latter, in Nazareth, continued as an Elementary Training School until 1925 when it was amalgamated with its twin, and Palamcottah became the centre for the training of all our Secondary and Elementary Mission teachers. Of the twelve schools established by Hough three were four girls, one at Palamcottah, one at Nazareth and the third at Mudalur.

In 1823 the first Girls' Boarding School was opened by Mrs. Rhenius and that was housed in the same premises that it occupies to-day. It is now known as the Mary Sargent Girls' Boarding School after the wife of Bishop Sargent who was associated with the School for 28 years, 1855—1883.

The first Training School for women teachers was opened at Kadachapuram in 1843 where it was carried on for thirteen years. It was then closed owing to the difficulties of obtaining an adequate staff and for two years a class for training women was attached to the Palamcottah Training School for men. This was only a temporary measure and in 1858 a separate Training institution for women was opened and called the Sarah Tucker Institution, after the sister of the Secretary of the C. M. S. in Madras.

Another step forward was taken in 1844 when the missionaries opened an Anglo-vernacular School for boys in Palamcottah, the first of its kind in the Thirunelveli District. This was placed under the charge of an Anglo-Indian teacher of great ability, William Cruikshanks, and attracted a considerable number of pupils of all castes and creeds. In spite of the fact that Cruikshanks had been blind from his tenth year he was a remarkably popular and successful educationist and remained in charge of this school until he retired in 1870.

This school developed into the Old Palamcottah High School and later into St. John's College. A Matriculation class was opened in 1871 and in 1878 it was affiliated to the Madras University for the F. A. Course.

In the meantime another Anglo-vernacular school on similar lines was opened in Thirunelveli town in 1889, and the College classes were transferred from Palamcottah and attached to this School, which was then located in a building on the Tenkasi Road, adjacent to the Church. In 1896 the High School and College moved to a new site on the road between the Junction and the Town. Here under the Rev. Henry Schaffter and Mr. J. Anbudaiyan the institution flourished for a quarter of a century.

In 1928 the College department was once again removed to Palamcottah where new commodious buildings had been prepared for it by the Rev. H. P. Young who had succeeded Mr. Schaffter in 1920. The Thirunelveli High School has so grown since the transfer that it now more than fills the buildings it once shared with the College.

The question of raising St. John's to First Grade has from time to time been raised. So far the College authorities have continued to follow the counsel given by the Metropolitan during his visit in 1921. "It is better to have a first rate Second Grade College than a second rate First Grade College".

For a short time another of the Mission Boys' Schools was affiliated to the Madras University. This had its birth in Sawyerpuram where Dr. Pope opened a small school for training Mission agents in 1844. A little later a flourishing High School developed there, which from 1880 had F. A. Classes attached to it. In 1883 these classes as well as the High School department were transferred to Tuticorin, and Sawyerpuram was left with a Middle School only. In Tuticorin this College was raised to the First Grade for a few years, with mental and moral philosophy and Mathematics as optionals. It was however disaffiliated in 1894 leaving behind an efficient High School which is known all over the District as the Caldwell High School.

A number of other boarding schools for boys was established as early as 1845 some of which survive still as Middle schools while one at Megnanapuram was raised to the High school standard in 1888 when it was under the charge of Ambrose V. Thomas. This has done great work and has recently, while under the management of Bishop Neill, been provided with excellent new accommodation on a new site just outside the village. Two other Middle Schools during the past decade have developed into High Schools, those of Nazareth and Sawyerpuram, while another at Idaiyangudi is hoping to follow suit shortly.

Mention has already been made of the Sarah Tucker Institution opened in 1858 as a Training School for women teachers. Many of the girls' boarding schools already working in the district were brought into affiliation with this Institution during the following few years and a number of new schools opened. At one time they numbered as many as 45 but latterly the policy has been to strengthen some of the best schools and close a number of those which were less efficient. In 1890 Miss Askwith was appointed Principal, and under her a period of great extension and development began. In 1891, a school hospital was opened, under the supervision of an English nurse, where training was given in nursing, and medical work was done among the people around as well as attention paid to students who happened to need it. A class was also opened for blind boys and girls and deaf children were soon after admitted, a separate class was formed for them and industrial training was given.

In the following year the educational standard was raised and pupils appeared for the first time for the Matriculation examination. Four years later F. A. Classes were opened.

At the beginning of 1900 Miss Swainson who had been working on the Staff for some years decided to take the deaf children with her to a compound some short distance away and to develop work for them in more spacious surroundings. Exactly 10 years later Miss Askwith moved out with the blind children and started the Blind School.

In 1934 the Sarah Tucker Compound was again found too small for the large number of girls residing there. Miss La-Brooy therefore led off the Elementary Training School and Model School to Palaiyapettai where in more rural surroundings they are far better able to prepare for their work in village Elementary Schools. The latest development has been the affiliation of the College Department for B. A. Classes in Group IV. A., History and Economics. The Thirunelveli Diocesan Council is at the present time responsible for the maintenance of

two Colleges, 8 High Schools, 6 Lower Secondary Schools, besides 4 Teachers' Training Schools more than 30 complete Higher Elementary Schools, an Art Industrial School for boys, and Schools for the Blind and the Deaf.

In this short article it has not been possible to do more than give a brief outline of the story of our educational work. Many institutions which are doing excellent work have not even been mentioned by name and those referred to in many cases deserve a more detailed reference.

Ambasamudram Invites You

The Thirty First Provincial Educational Conference to be held in the premises of the Tirthapati High School, Ambasamudram, on the 27th, 28th and 29th May 1940 promises to be quite an eventful session. It also promises to be an attractive session. Ambasamudram is but six miles from the famous Papanasam Falls which, set amidst sylvan surroundings, is a centre of attraction both as a beauty spot and as a holy place. The waterfalls is now being harnessed for generating electric power; and the delegates may have the joy and benefit of a visit to the spot specially as the time of the conference is expected to synchronise with the breaking of the monsoon.

Tinnevelly abounds in places of interest both to tourists and pilgrims and all these places are easily accessible from Ambasamudram. The neighbouring places of interest such as Trivandrum, Courtallam, Trichendur, Srivaikuntam, Alwarthirunagari, Nanguneri, Cape Comorin and Papanasam are well worth a visit. Trichendur is about fifty miles from Ambasamudram and is famous for the shrine of Subramanya fronting the sea and is a great centre of pilgrimage.

The Reception Committee is already in touch with the Travancore Government to provide special facilities for the delegates of the Conference to visit important places of interest in Travancore and it is hoped that a large number of delegates will take advantage of the opportunity.

Buses ply from Ambasamudram to Cape Comorin, Papanasam and Courtallam. Courtallam possesses fine waterfalls, a delightful fresh scenery and a temple and it is visited by many people especially from June to August.

Courtallam with the Falls of Chittai is a bathing resort considered no less holy than salubrious and is less than twenty miles from Ambasamudram.

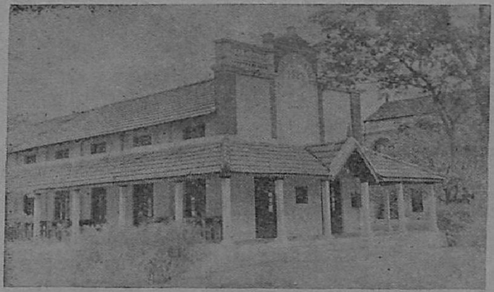
Papanasam about six miles west of Ambasamudram is famous for its cascade - the Kalyanathirtham by which the Thambraparni, after a journey of some fifteen miles through the forests finally descends to the plains. Above the falls two dams are being constructed by the Madras Government for the generation of Hydro-Electric power. Three miles above the site of the upper dam is the famous Banathirtham fall which is visited by thousands of pilgrims on the Adi Amavasya day every year.

Ambasamudram where the Conference is to be held is a major Panchayat and is the headquarter of the taluk. It is situated on the left bank of the Thambraparni, half a mile to the north of

the river. It is a picturesque village. Of the 8 taluks in the District of Tinnevelly, Ambasamudram is the most mountainous; and one half of its entire area is composed of ghat forests. The Thambraparni so famous in the whole country for its crystal clear water and many of its most important affluents take their rise in these hills and the sharp contrast so common in the Tinnevelly District between the rich green irrigated paddy lands and the dull, brown, dry fields is nowhere so clearly to be seen as from the hills enclosing this taluk.

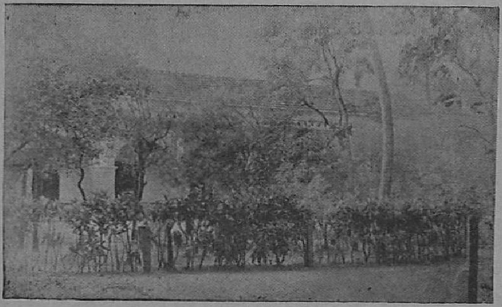
In the Siva temple on the bank of the river there are two 'vatteluttu' inscriptions of Marnjadayan, a Pandya ruler of the ninth century A. D. The present name of the place is attributed to a Nayak princess, Amba who had a village built on its present site. The temple contains three other inscriptions; 1. by Vira Pandya (10th century) 2. by Raja Raja Chola (985—1013 A. D.) and 3. by Sundara Chola, the Viceroy of Rajendra Chola (1011—1044 A. D.)

The Tirthapati High School in which the conference is to be held is named after the late Zamindar of Singampatti who had made an endowment to the school funds. It is built on a spacious ground on the banks of the Nadhiyunni Channel, two furlongs north of the town. The main building was constructed with the help of Public subscription in the collection of which the late Rao Sahib R. Subbier took the chief part. East of the main block



SADASIVA AIYAR HALL

is the Sethurayar Laboratory for which the Urkad Estate made a decent contribution. This laboratory is provided with gas plant and water taps, and there is provision for practical work for about 40 pupils—West of the main building is the Sadasiva Iyer Hall which was built by the old boys of the High school in commemmoration of the services of Sri. T. S. Sadasiva Ayyar, B. A,, L. T., who was the headmaster of the school for nearly 30 years.



SETHURAYAR| LABORATORY

Ambasamudram is a small place and it may be difficult for the visitors to the Conference to make their own arrangements for boarding and lodging. The Reception Committee shall be able to look after all the conveniences that the intending visitors

THE SCHOOL HOSTEL BUILDING

may require, *if only the visitors shall register themselves as such at least ten days prior to the Conference in writing to the General Secretary with the registration fee of annas eight per head.* It will be a great convenience if such registration is made on or before the 20th of May 1940.

Special arrangements will be made by the Reception Committee for the boarding and lodging of such of the delegates as may choose to stay at Courtallam for the season, which is expected to break early in June, if not less than twenty delegates intimate their desire in writing to the General Secretary at least a week in advance of the dates of the Conference.

The Madras Geographical Association which is holding its Conference at the same time is arranging for an excursion to all important places of Geographical interest in the district and intending delegates may avail themselves of this opportunity as well to tour the district.

Besides the Educational Conference, there will be a meeting of the General Body of the South India Teachers' Union, of the South India Teachers' Union Protection Fund, and the Conferences of the Madras Geographical Association and the South India Pandits' Union.

The Reception Committee extends a warm welcome to all delegates and visitors. The more the number, the happier will the Committee be.

Places of Interest in the Tirunelveli District.

The district of Tirunelveli (called Tinnevelly) is bounded on the North and North-east by Madura, on the South-east and South by the Gulf of Mannar and on the West by the Western Ghats. Its configuration is that of a mango with its apex at Cape Comorin and its base in the north. It has an area of 4315 square miles and has a population of 2,046,907 (1931 census). The most important river in the district is the Tambraparni which has a perennial flow as its source (the Peria Pothigai in the Western Ghats) has the benefit of both monsoons. It has eight dams by which the district is fairly well irrigated. There are 18 towns of over 10,000 inhabitants and hundreds of villages. The district of Tirunelveli being rather tucked away in the southern-most corner of India, has not ordinarily attracted the attention which it deserves from tourists and sight-seers to most of whom the city of Madura is the southern-most point of interest. But the discriminating and discerning traveller will find a good deal of interest in the district. Having been part of the ancient kingdom of the Pandyan rulers and being next to the frontiers of the ancient kingdom of Travancore, the Tirunelveli district has shared with other districts a very stormy political history and there are numerous places where battles were fought and the destinies of rulers and dynasties decided. (A detailed account of the history of the district must be read elsewhere). There are monuments in large numbers scattered throughout the district to remind one of these ancient events. There are also numerous places of religious interest and pilgrimage, many of great importance to the Hindus and some to the Christians. The district has also no lack of places of aesthetic appeal and natural beauty, the chief contributing factor in this respect being the Western Ghats bounding it on the west. The district is well clothed with forest, the area of the ghat forest alone being estimated to be about 504 square miles. It will not be possible to describe in this short chapter all the places of interest in the district, but only a selected number of places of interest is dealt with in a general manner.

Ambasamudram Taluk.

Ambasamudram. It is a fitting coincidence that Ambasamudram should be the first town to be described in this list in view of the fact that the 31st Provincial Educational Conference organised this year by the Tirunelveli District Teachers' Guild takes place, not in the district head-quarters but in Ambasamudram one of the taluk towns. The taluk of Ambasamudram is

the most mountainous in the district, one half of its entire area being ghat forest. The Tambraparni and other small rivers take their rise in these hills and as a consequence, the best wet lands of the district are to be seen around Ambasamudram and Shermadevi. The chief industries of Ambasamudram are weaving and stone-cutting exceptionally fine granite being found in the neighbourhood. It is also an important centre of cattle trade. The temple which stands near the river a little distance from the town has some notable inscriptions, of which there are two by Maranjadaiyan a Pandya ruler of the ninth century, one by Raja-Raja the great Chola conqueror of the 10th century. Ambasamudram is also the railway station for those alighting to go to Papanasam.

Bramhadesam is a village lying two miles north of Ambasamudram. Until 1861 it was the headquarters of a Taluk of the same name. Its main attraction is its Siva temple dedicated to Kailasanatha Swami. There is a tank to the north of its entrance. Both the temple, which is imposing and visible from a great distance away, and the tank intended to be used during the floating festival are in a neglected condition. But there is very much material which will amply reward the coming and painstaking of an antiquarian visitor who penetrates its interior, which is literally filled with wonderful sculptural works and marvellous craftsmanship in stone. "Within the building almost every facet of stone is adorned with carving, marred either by the dirt of ages or by the brush or the whitewasher. Two Yalis (now only one) half elephant, half lion, hold in their mouths each a stone ball which though movable cannot be taken out ; a similar triumph ingenuity is the three linked chain with bell attached suspended from the roof, roofslab, chain and bell being carved out of a single stone". The Somavara Mandapam situated on the northern side of the outer circuit is a rich gallery of sculptural works. There are two rows of Yalis which strike one with wonder for their lattice work carving. At the entrance are two crouching elephants with riders on their backs each elephant and rider having been carved out of a single stone. The mandapam also contains a group of musical stonepillars.

Kalladaikurichi: A densely populated fertile and rich place lies on the southern bank of the Tambraparni on the opposite side of Ambasamudram. Though it should be ranked as a town from the point of view of its population it has the aroma and atmosphere of an overgrown village. It is linked to Ambasamudram by a narrow bridge of arches lying over the river which runs between them. The road which runs between the two places is bounded on both sides by stretches of green paddy

fields. With the Kannadian Canal bordering it on the north from one end to another, the place is plentifully supplied with water and creates a feeling of coolness in the mind and the eye. Its main industry is weaving and some of its leading inhabitants are notable Bankers. It boasts of a Sanskrit College which coaches its students for some of the University Examinations. Some of its temples are of very ancient origin and contain certain inscriptions to point it out. It is a railway station on the Tirunelveli—Tenkasi line.

Papanasam. A spectacular water-fall called Kaliyanatirtham by which the Tambraparni descends to level country after its 15 miles course through the ghat regions is the chief attraction of this place. Its height of fall is about 300 feet down a broad sheer precipice and it is situated in a setting of extreme beauty, being fenced on both sides by high rocks so that the magnificent view which is invisible from the plains bursts all at once upon the traveller on his reaching Papanasam. It is a great centre of pilgrimage for the Hindus who flock to it from all parts of the Presidency. Another interesting sight in Papanasam in the stream near the temple is the hundreds of fresh water fish of the carp variety which are extraordinarily tame and are fed daily by pilgrims. Recently Papanasam has attained a good deal of prominence on account of the Hydro-Electric Scheme started hy the government. A fine motor road has been constructed from the foot of the hills to the upper dam in the heart of the mountains, a distance of about 10 miles. A veritable town has sprung up at this spot overnight as also at the site of the Lower Dam about two miles from Papanasam on this road close to the Kaliyanatirtham fall. Work in connection with the Hydro-Electric scheme is progressing apace at both these places. Four miles from Papanasam on this mountain road is the forest bungalow of Mundanthurai in a delightful setting of forest scenery on the right bank of the river Servaiyar just above its confluence with the Tambraparni. Kannikatti, a little forest station set in the very heart of the jungle is about 5 miles further on from the Upper Dam and the border of Travancore is only eight miles from Kannikatti by forest track. Mention should also be made of the Agastya Mountain and the Banatirtham, another beautiful cascade associated with the sage Agastyar 12 miles from Papanasam in these regions. It is said that the great South Indian sage is spending the still evening of his life in this spot in meditation and seclusion. Papanasam and all these spots of interest may easily be visited from Ambasamudram as there is a conveneient bus service.

Pattamadai is a small village about three miles to the east of the Shermadevi which is the railway station for it. It is the

seat of an ancient and reputed High School. It is famous for its manufacture of mats from a kind of grass called "Korai". The craft, practised hereditarily by a few families of local Muhammadans has reached the state of highest excellence. Some of them are so finely made that they feel like silk to the touch and give the same comfort to the sleeper, as the smoothest velvet, but owing to neglect and lack of popular support, the industry is not making much headway.

Shermadevi is a railway station on the Tirunelveli—Tenkasi line and the headquarters of one of the four revenue divisions into which the district is divided. Its name is probably derived from its long association with the Chera Kings of Travancore. Its chief source of irrigation, it being surrounded on all sides by vast stretches of wet lands is the Kannadian canal which traverses it. Its temples, especially those situated on the banks of the Tambraparni which flows $1\frac{1}{2}$ miles south-east are very ancient and contain inscriptions of the Pandya and Chola kings. The railway bridge which crosses the river at Shermadevi is a beautiful kind of bridge which has taken the place of the three previous ones that were carried away by floods.

Singampatti, the seat of a long established Zamindari lies at the foot of the hills or the bank of the Manimuthar, a tributary of the Tambraparni. Part of the estate consists of ghat forests of about 90 sq. miles. It is situated nearly 5 miles to the north-west of Kallidaikurichi encircled by streams and fields. The hills in the distance and with its profession of natural scenery and village is a feast to the eye. "Singara Bagh" a garden of fruit trees and natural charm, owned by the Zamindar stretches on the eastern banks of the Manimuthar and constitutes a beauty spot in Singampatti. One of the titles of the Zamindar is Tirthapati by which the School at Ambasamudram at which the Provincial Conference will take place is known. The family of the Zamindar has long been associated with the fortunes of the School and the late Zamindar Sivasubramania Thevar, was its principal donor and life president.

Tirupudaimarudur, famed in the Puranas, is situated at the confluence of the Tambraparni and the Gatanai which pours into it on its left bank. Its importance consists in its being the centre of the celebration of the ceremony of Poosam in the month of Thai (January). The festival attracts every year thousands and thousands of men, women and children from all the surrounding places. They who resort to it bathe at the junction of the two rivers and get purified of their sins. A mile to the west of this place on the bank of the sacred Tambraparni, lies Athazhenallur where it is supposed Lord Adimoolam saved the

elephant King from the crocodile's clutches. Both these places are reached by the road which leads eastwards from Ambasamudram.

Urkad, lying to the east of Ambasamudram and forming part of its union, strikes the eye of the visitor with its rocks and rock temples. It is the seat of a Zamindari. The late Zamindar of Urkad was one of the Principal donors of the Tirthapati High School and the Science Hall is his gift and is known as the Sethurayar Laboratory.

Viravanallur : The railway station is reached by the road from Kallidaikurichi. It is the centre of a far famed weaving industry, its weavers having specialized in the manufacture of cheap as well as costly dress for ladies and of silk bordered angavastrams. Its dyeing industry, which was once flourishing, has practically died out, owing to the possibility of importing dyed yarn from Madura and other places.

Koilpatti Taluk.

Ettyapuram. The seat of one of the richest Zamindaries of Tinnevelly district, i. e. 9 miles from Koilpatti, which is the Taluk Headquarters. The Zamindari founded in the time of the Nayak rulers of Madura though some of its chiefs, proved troublesome to their overlords, has been remarkably loyal to the British rulers. It rendered signal helps to the Britishers in hunting down and destroying the Polygar of Panchalan Kurichi and as a reward its estates became widened at the cost of the rival palayam. The Rajas of Ettyapuram (the title Raja was conferred on the Zamindar by the Government, in recognition of his services) have been famed for their philanthropy, munificence and patronage of art. The place deserves to be remembered by every lover of India as the birth place of the unofficial poet laureate of Tamil land, the late Subramania Bharathi. The estate, mainly consists of black cotton soil and it may be said that more than half the total cotton produce of this district is yielded by the Ettyapuram Estate.

Kalugumalai. Kalugumalai (which means 'the hill of the vulture') is halfway on the road between Koilpatti and Sankaranainarkoil. Its chief distinguishing feature is the great massive dome of naked rock about 300 feet high. On three sides it is almost a sheer precipice and it is only with considerable difficulty that it can be ascended from the foot. This place is famous for its rock-cut temple. The rock is hollowed out within to a length of 40 feet from the entrance and the height of the temple from the base of the cutting to the top is about 30 feet, and the interior is adorned with carvings and sculptured figures. Outside on the

rock face also are many sculptured figures of high artistic skill which are considered by scholars to be of Jain origin. The Kalugumalai cattle-market is famous, the cattle-fair being held twice annually in the month of Thai (January—February) and Panguni (March—April) and it is said that not less than 10,000 cattle are brought on each occasion.

Kayattar. This little village lies 18 miles from Palamcottah on the trunk road. There is a local tradition that it was once the headquarters of some rulers of the Pandya dynasty after Madura had been wrested from their hands. The remains and foundations of a fort are generally pointed out as proof of such a belief. But Kayattar is chiefly remembered now as the place where Kattaboma Nayakkan, the rebel poligar (chieftain) of Panjalankurichi was hanged on the 16th of October 1799. The site of the execution is about 3/4 mile to the north of the village on the left hand side of the trunk road. The tree on which Kattaboma Nayakkan was hanged is no longer there, but there is a great pile of stones of all sizes on the spot to which even today wayfarers contribute handfuls of stones as they go past the spot. During the poligar troubles, Kayattar seems to have been used as a military station by the British and graves of young officers are still to be seen in the village. The weekly market held in the place is one of great local importance.

Koilpatti. A railway station on the Virudhunagar—Maniyachi section of the S. I. Ry. It lies in the middle of a redsoil area and its cotton mill, which attracts much of the cotton produced in the surrounding tracts, has developed by leaps and bounds. It is the headquarters of one of the revenue divisions of the district. There is an agricultural experimental farm in the place which is doing valuable research work.

Panchalankurichi. The site of the Zamindari of Panjalankurichi which has now become extinct lies 2 miles to the north of Ottapidarem. Its chief known as Kattabomma Nayakkans offered the stoutest resistance and the fiercest challenge to the spread of British Power. Its stronghold was thrice besieged and taken after immense bloodshed. Its final conquest was effected by the captured destruction of the fort and the hanging of its heroic polygars. The estate was removed from the register and distributed among the other polygars. But the place has a claim to our remembrance as the scene of futile valour and unsuccessful heroism against the sweeping conquest of British might.

Nanguneri Taluk

Eruvadi. A small village, is famous for its betel gardens and exports in normal times 4 to 5 tons of betel in a month.

Nanguneri. The Headquarters of the taluk is 19 miles from Palamcottah on the road to Travancore. It is a seat of Dt. Board High School. There is a Vaishnavite Mutt in this place known as the Vanumamalai Mutt whose Jeer is the religous head of the Tenkaly set of Vaishnavites. The local temple dedicated to Vishnu is managed by him. The temple contains some fine sculpture and attracts thousands of pilgrims during its festivals. The festival of the golden Car is well-known through out the district.

Thirukkurungudi is situated at the foot of the Mahendragiri range. It contains a Vaishnavite mutt and a temple consecrated to Vishnu. It is a place of immense sanctity for Vaishnavites, for tradition has it that Thirumangai Alwar received his salvation here. The temple must be very ancient for one of its inscriptions goes back to the 9th century.

Sankaranainarkoil Taluk

Karivalamvanthanallur is a station on the Virudhunagar–Tenkasi line and lies 7 miles to the north of Sankaranainarkoil. Tradition accounts for the origin of the name by the story of a pious elephant circumambulating God's image there and attaining Moksha. The temple is large and contains numerous inscriptions of the Pandyas of the 16th and 17th centuries.

Nelkattanseval is a village 7 miles to the north-west of Sankaranainarkoil. It has a claim to remembrance as the stronghold of the redoubtable Pulithevan in the 18th century. It was he who with the poligar of Panchalankurichi offered the fiercest resistance to the conquest of the District by the Nawab of Arcot and the East India Company. But unlike Panchalankurichi palayam this has not become extinct though it has been considerably reduced in power and size.

Sankaranainarkoil. The temple in this town boasts of great antiquity and is surmounted by a stately gopuram which can be seen for many miles around. The most important religious festival of the place is Adi Tapasu a ten days' festival in July when thousands of people crowd in here from all parts of the district many of them in the hope of curing themselves of some affliction or disease as worship offered to the deity of the temple is supposed to be very efficacious in such cures. Sankaranainarkoil was once used by the East India Company as a military camp from which they watched the neighbouring poligars (chieftains) who constantly caused them anxiety.

Sivagiri is the seat of a Zamindari which is the next biggest in the district after Ettayapuram in respect of its rent-role. In

the 18th century when the poligars of the District arraying themselves under the leadership of the Pulithevan and the Chief of Panchalankurichi struggled hard against the Company's advance, Sivagiri played a prominent part on the side of the poligars. But when once the first conquest was made the poligar remained loyal and gave no further trouble to the rulers. From that time the Zamindari has been enjoying peace and progress.

Srivaikuntam Taluk

Adichanallur is a village 11 miles from Palamcottah on the road to Tiruchendur. Though it is an insignificant place " it possesses considerable interest as an archaeological field of exceptional richness ". In 1876 Dr. Jagar, a German antiquarian visited the place and finding the Highground to the west of it containing a large number of ancient burial-urns brought it into the lime-light regarding the urns, their contents and the speculations about them. See article on burial urns and history of the District.

Korkai. Now an insignificant little village on the north bank of the Tambraparni about four miles from its mouth, Korkai is reputed to have been in ancient times a sea-port of great commercial importance mentioned by Greek writers and the authors of various Tamil puranas. It is also believed to have been the seat of several Pandyan rulers. The continuous silting at the mouth of the river and the gradual recession of the sea have made Korkai an inland town and destroyed its value as a port and made it the little village it is today. Coins of Singhalese and Pandyan origin have been discovered in plenty in this place. Another little fact which suggests the vanished greatness of Korkai is the name of a neighbouring village which is called Akkasalai which means " the mint ". It is sad to reflect that one of the greatest cities of the early Pandyas should have met with such a fate at the hands of Nature.

Palaya-Kayal or the " Old back Water " was once upon a time a port of great importance through which part of the trade of the Pandya kingdom was flowing. It is now a little village two miles up the sea coast. Its value has gone on account of the Tambaraparni river forming sandy flats at its mouth which are hindrance to navigation.

Srivaikuntam or the " beautiful abode of Vishnu " is the head-quarters of the taluk of the same name. It stands on the banks of the Tambraparni. It possesses a High School managed by a committee. The chief temple dedicated to Srivaikuntapathy Swamy is large and spacious and is surmounted by a lofty tower. It contains very fine sculptures and ancient inscriptions. It was

used by the Company in the critical days of 1807 as a stronghold against the poligars. At the northern end of the town there is a small enclosure formed of mud walls 10 ft. high. This is the r sidence of a queer set of people "Kottaipillaimars" who live and die here and intermarry between themselves and whose women cannot be seen and are not seen by any male outside the tribe.

Tuticorin. Tuticorin an important sea-port is the biggest town of the district and has a very interesting political history. As early as 1543 it seems to have been the seat of a Portuguese Governor and we read of clashes between the Nayakkan rulers of Madura and the Portuguese. The Dutch drove the Portuguese out of Tuticorin about 1658 and they retained it till 1784. In 1792 the Madras Government assumed control of the town, but again in 1801 they lost it to the Dutch who were in alliance with the rebel poligars. So its chequered history goes on till the 1st of June 1825 when it was finally transferred to the British. There are yet a few families with Dutch names, a Dutch cemetery with skull and cross-bones adorning the gateway and a few commercial houses to remind one of the Dutch occupation of the town. Tuticorin has rapidly developed within recent years as a sea-port of great commercial importance. It has its own chamber of commerce and there are many European trading firms in the place engaged in export and import trade. The development of the harbour will soon be an accomplished fact. A few miles from the coast is an island called Hare Island on which stands a lighthouse. Tuticorin is also noted for its pearl and chank industries. There is a large Roman Catholic population in the place, the fisherfolk being all Roman Catholics. Tuticorin is also the seat of a Roman Catholic Bishop.

Tenkasi Taluk.

Courtallam. This famous health resort and centre of pilgrimage is situated at an elevation of 550 feet on the slopes of the Western Ghats in the Tenkasi taluk. The water-falls, the enchanting forest scenery and a temple of repute are the chief attractions of the place. From June to September during the South-west monsoon as also from November to January which is the period of the North-east monsoon the Lower Falls (or the Vada aruvi) is in full flood and is a magnificent sight which will thrill and gladden the heart of any lover of nature. It is by this fall that the Chittar decends to the plains. The huge stream rushes headlong over a sheer precipice and half way down it falls into a deep trough in the rock face called Pongumankadal (or the Boiling Sea) and overflows again from this to the pool below, the total height of the fall being about 200 feet. Bathing in the

falls is very invigorating and refreshing as the falling water quickens the circulation of blood, produces a fine glow in the body and gives an indescribable feeling of pleasure. Higher up the course of the stream and within easy reach are two more falls. The Shenbagadevi Falls is about a mile from the foot of the hill and about two miles further up again there is the Honey Falls or Tenaruvi. The Honey Falls is a magnificent cascade falling a hundred feet down a vertical cleft in the recess of a high rock. Four miles from the Lower Falls almost on level road in another part of the hill one comes across the Five Falls, so called as the main stream branches into four or five little cascades in a delightful setting of forest scenery.

From its association with the water-fall the temple of Courtallam has acquired a wide reputation as a place of pilgrimage. There are numerous mantapams and kitchens for the convenience of pilgrims. In recent times many houses have been built and hotels have sprung up here and there to cater to the floating population of the place. The government once tried experiments in plantation in the ghat forests, but later abandoned them as they did not promise to be remunerative commercially. The spice gardens and other estates which were the result of these experiments may yet be seen and they may be visited from Courtallam by foot path through the deep jungle. The jungle around Courtallam is a veritable paradise for the enterprising botanist as it contains hundreds of species of flowering plants and ferns of numerous varieties.

Chokkanpatti once the seat of a powerful zamindari is now a small village 14 miles north of Tenkasi on the road to Sankaranainarkoil. The chiefs took a prominent part in the confideracy of the poligars against the Nawab of Arcot and Company. The Zemindari is now extinct.

Kadayanellur is a railway station on the Virudhunagar-Tenkasi chord. It is 10 miles to the north of Tenkasi and contains a Dt. Board High School. More than half the population consists of Mohammadans whose main occupation is weaving.

Panpuli or Panpulipatnam. Panpuli is a small village seven miles north-east of Tenkasi and merits our attention on account of its Subramanya temple built on the top of a bare steep rock about 300 feet high. Hundreds of steps are cut in the solid rock on the southern face to lead to the temple. There is also a large tank hollowed out of the rock in the summit by the side of the temple which catches all the rain water that falls on the top and is said to be never dry. Half a mile to the south-east of the rock there are traces of an old fort on a site called *kottai thiradu.*

Tenkasi. The headquarters of the Taluk of that name is a railway junction at the Southern terminus of the Virudhunagar-Tenkasi chord. It has a Dt. Board High School. The Mohammadans who form nearly ¼ of the population and the Sengunthars who constitute an important element of the Hindus are engaged in weaving which forms a very valuable industry of the place. The temple whose God is called Visvanatha and from whom the name of the place originates is situated almost at the western edge of the Taluk. Tenkasi is south Benares. The lofty, but broken front tower of the temple arrests the attention of any visitor to the town. The destruction of the tower is attributed to a disastrous fire at the beginning of the 19th century when it is said some of the rooms of the tower were used as the taluk offices of the Government. Some attempts were made in recent days to pull down or rebuild the tower which at any time was considered dangerous but all came to nought. The interior of the temple which must have come into existence in the time of the later Pandyas contains wonderful sculptural work.

Tirunelveli Taluk.

Gangaikondan is a railway station on the Maniyachi—Tinnevelly line. It is a village lying on the right bank of Chitranadi, the main tributory of the Tambraparni. Its Siva temple contains numerous inscriptions of the Pandya and the Chola kings which point to the ancient origin of the place and historic importance.

Krishnapuram, lying 6 miles from Palamcottah on the Tiruchendur road, is utterly insignificant in its present condition and should be neglected but for its Vishnu temple which is said to have been built by Krishnappa Naiker in the 16th century for the benefit of the villagers. The temple contains some of the finest specimens of sculpture. It is considered by critics that the highest effects of the sculptor's chisel are to be found in this temple. So much so that the wonderful workmanship exhibited here is taken to be a yardstick to measure the workmanship elsewhere.

Palamcottah. Palamcottah the third largest town in the district is the administrative headquarters of the district and derives its name from the fact that it was once a fortress town ("the fort of the palaiyam") of great military importance. It seems to have been one of the Southern strongholds of the Nayakkan kings and later of the Nawabs of the Carnatic. It is generally thought that the fort was built by Aryanatha Mudaliar the lieutenant of the famous Viswanatha Nayakkan of Madura. Only a few remnants of the fort are to be seen to-day, the bastion at the south-west corner being preserved almost intact and the great square tower surmounting the western or "Tinnevelly"

gate on which the Palamcottah Police station has been securely built. Unfortunately two other relics of the past, the racquet court and the grand magazine both of which existed undamaged till a few years ago were thoughtlessly destroyed, one to make room for a public library and the other for a play-ground. On account of changing conditions the fort seems to have been neglected and it has disappeared gradually. The stones taken from the walls were used in the foundations of the Tambraparni bridge and for other public buildings at various times. Till 1879 the place was garrisoned by troops and till 1857 by artillery as well, the present Post Office building being the artillery barracks. The old armoury which serves the same purpose for the Reserve Police now is in front of the post office.

Palamcottah is also the headquarters of both the Protestant diocese of Tirunelveli and the Jesuit mission. An object of great interest is the first English Church (1780—1785) just close to the Modern Christ Church and enclosed with the old European cemetery in a compound wall. It is still referred to as "Clorinda's Church", Clorinda being the name of the converted Hindu widow who was chiefly responsible for the construction of the Church. The town though small has many educational institutions (3 Colleges, 4 High Schools, 2 Training Schools, Schools for the Blind, Schools for the Deaf and Dumb and numerous other smaller institutions) it having been the centre of activity of the C. M. S. and the Jesuit Mission for a long time. The Trinity Church is more than a century old and has a graceful steeple. An interesting little fact about this church is that the expenses of lighting this church are still met from the proceeds of the lands endowed by the famous Vengu Mudaliar, a Hindu. There is also a large Roman Catholic Church in the fort area dedicated to St. Francis Xavier.

Sivalapperi. This village is situated on the left bank of the Tambraparni at the point where the Chittar flows into it. The junction of these two rivers is referred to as Mukkadal ("the place where the three waters meet") and in justification of this name it is pointed out that the Uppodai which now joins the Chittar at Gangaikondan originally flowed direct into the Tambraparni at this place. An object of great interest is the remarkable rock-carving found in Murugaltalai, a hamlet of the village and considered to be of Buddhist origin. At the foot of an enormous bare rock a number of beds locally called Pancha Pandava Padukkai are carved out in the solid stone. These 'beds' are well protected by the face of an overhanging shelf of rock which has been chiselled carefully to protect the beds against the flow of rain water. There are inscriptions in Pali characters on this

rock face resembling the edicts of Asoka. It conducts the most important cattle fair in the district. The District Board runs the fair and receives a revenue of nearly Rs. 10,000.

Thatchanallur. A petty union lying a mile north of Tinnevelly is important only as the centre of a Sugar factory, the tall chimney of which unmistakably arrests the gaze of every passenger who moves into Tinnevelly town from the north.

Tirunelveli. (Tinnevelly) Tiruneveli the second largest town in the district can boast of great antiquity as the place and its famous temple are both mentioned in the Devaram a work of the 7th century. The central feature of the town is the temple dedicated to Nelliappar which is noted for its wealth and enormous income from inams and other landed properties. The car festival which occurs in June is the most important religious event of the year in the place. The car owned by this temple is the biggest and most ornate in the district. The temple contains numerous inscriptions of historical and political interest.

Tiruchendur Taluk.

Alwarthirunagari. Situated on the southern bank of the Tambraparni whence its alternating name of Tenkari is derived is as its name implies an important Vaishnavite centre. The presiding God of the place is named Adinatha Swami. The sanctity and the importance of the place are due to its association with Nammalwar, the greatest of the alwars. The alwar was dedicated as a child by his parents to the god of the temple, lived and passed away within its premises. In popular esteem devotion shown to Nammalwar is even greater than that to Adinatha Swami. The Vaikasi festival (May—June) held in special honour of the Alwar in the Tamil month of the name is one of the grandest to be seen and attracts thousands of pilgrims from all places.

Kulasekarapatnam was probably a port in ancient times, but now the sea coast is one or two miles away from it. It is 7 miles from Tiruchendur and is situated in the centre of a vast sandy tract. It is linked to Tiruchendur by a light railway laid over the sandy waste. In the beginning of this century the East India Distilleries Company Ltd. established a sugar factory at the place, for the manufacture of sugar from jaggary and palm-juice,

Manappad. Manappad is one of the most striking villages of the district, bearing a close resemblance to a small English town, the houses being mostly copies of English residences. This is due to the fact that a good number of the inhabitants of the place spend a considerable part of their lives as traders in Ceylon. The light house which stands at the extremity of the promontory on which the village is built is an important landmark and guides

within a radius of 18 miles all the ships passing between the west coast and Ceylon. Manappad is a strong Roman Catholic centre having been one of the first villages visited by St. Francis Xavier. To this day a grotto can be seen on the sea-ward face of the cliff which is believed to be the spot where that saint lived and prayed. The Roman Catholic Church (the Church of the Holy Cross) which stands conspicuously on the mound attracts thousands of devout Catholics as it is reputed to possess a fragment of the True Cross which is exhibited at an annual festival. There are also two other Roman Catholic churches in the place.

Megnanapuram. This little village which has grown considerably in recent times is an important Protestant Christian settlement, C. M. S. Missionaries having worked here from the earliest times. It is situated in the very heart of the *teris* (sandy tracts) and palmyra forests. An object of great interest in the place is undoubtedly the magnificent church built in early English style. It is one of the most beautiful and stately churches in India with a very high and graceful steeple which can be seen for miles around even though the church is built in a depression.

Nazareth. This town is another purely Protestant Christian settlement. Within a century it has grown from a collection of a few mud huts to the busy town of the present day with its magnificent church, spacious buildings, educational institutions and well-kept streets. The church built some years ago is in Gothic style and has a very beautiful interior. Recently a suburb of Nazareth called Tirumariyur has grown round the Bishop's Theological College which trains clergymen and church-workers for service in the Tirunelveli diocese. In this colony also a beautiful church in a very ambitious plan the construction of which is to extend over several years is being built.

Tiruchendur. Tiruchendur is a beautiful sea-coast town of religious importance to Hindus. The great gopuram of the temple which is built apart from the main structure is a striking landmark for miles around both by land and by sea. It is said the Dutch attacked the temple in 1648 in hope of booty and tried to destroy it by fire and heavy bombardment but the tower defied all their efforts. It is possible that the Usilampadis a savage seafaring race of men who are said to have stolen the idol of the temple once upon a time are these Dutch themselves. The temple has a rich collection of jewels and its income from offerings is also enormous. Parties of pilgrims bearing Kavadis on their shoulders constantly visit Tiruchendur. Virapandyanpatnam a neighbouring village inhabited by Roman Catholics has a Church with beautiful twin-towers which vie with the Tiruchendur gopuram for pre-eminence on the landscape.

A Ramble through Tinnevelly District

The District of Thirunelveli was no doubt part of the ancient Pandiyan Empire which flourished at the very dawn of history. This district which extends to the Sea on its eastern side and is separated from the State of Travancore by a chain of mountains, has been the home of a virile race who have long been known for their valour and martial spirit. With the decay of the Nayak Dynasty at Madura in the 17th century, it passed into the possession of the Nawabs of the Carnatic from whom the East India Company obtained a revenue lease of the country in about 1781. This in due course resulted in their practical occupation of the territory and the subjugation of the numerous petty chieftains who were holding sway everywhere. Military stations were established chiefly at Palamcottah and with the advent of the first railway in 1876 the country was well on its way to ordered progress.

The phase of the country is undulated with the general appearance of an extensive plain intersected with small hills. It is well supplied with tanks and the Tambraparni river irrigates an extensive area along its course. The first railway line from Maniyachi to Tinnevelly was laid on 1—1—1876. This was later on extended to Kalladakurichi on 1—6—1902; the next year, the line was extended up to Shencottah whence in later years it was extended to Quilon and Trivandrum. A chord line connecting Virudhunagar with Tenkasi was opened on 30—6—1927. A branch line was laid to Tiruchendur on the sea from Tinnevelly in 1923. Thus the district is well served by a net work of railways. Along the line have grown numerous places of importance. On the southern most extremity is Courtallam, close under the Travancore hills. The falls of Chittar at this place is a picturesque bathing resort considered no less holy than healthy.

Tiruchendur on the sea side about 32 miles from Tinnevelly has long been famous as a great centre of pilgrimage. The Shrine of Subramanya fronting the sea is well endowed and its numerous festivals attract vast crowds of devotees. Srivaikuntam and Alwarthirunagiri on the line between Tiruchendur and Tinnevelly are also wellknown for their temples.

Ambasamudram is but five miles from the hills wherefrom the river Tambraparni has its source. The falls of Papanasam on

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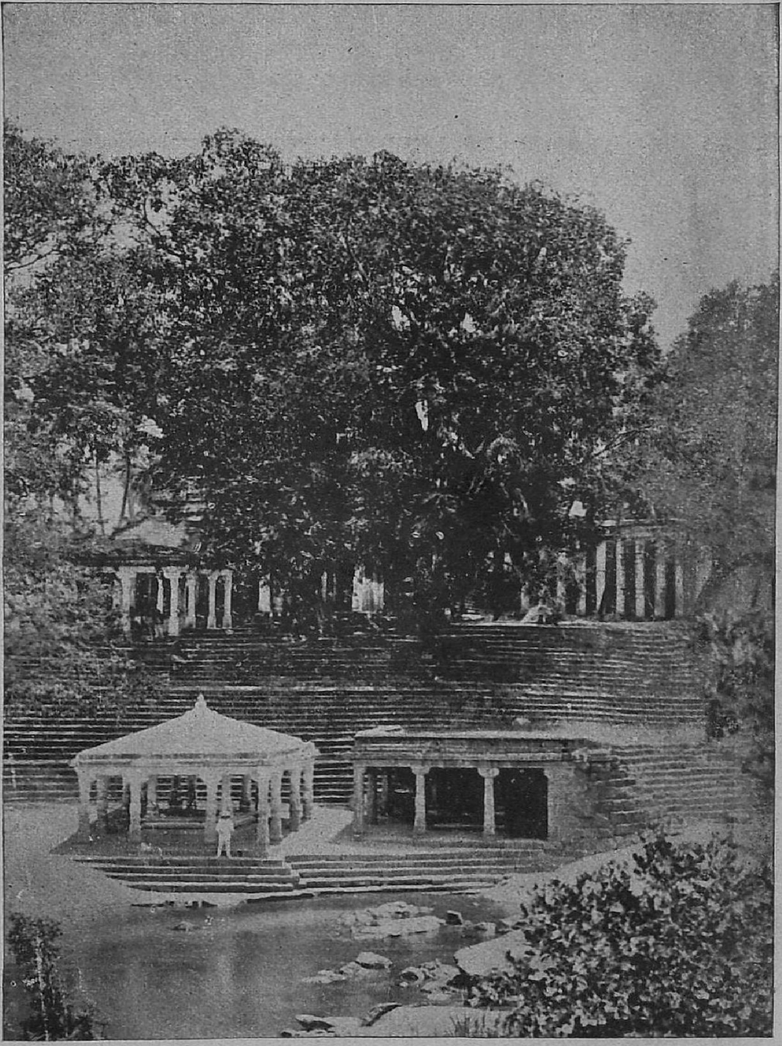

Papanasam.

Courtallam Falls.

the hills is much visited and is set amidst sylvan surroundings. The waterfalls is now being harnessed for generating Hydro Electric Power.

Tuticorin—one of the busiest sea ports in India—served by a branch line from Maniyachi, is the southern outlet for the export and import trade of India. Most of the trade to Ceylon passes through this port. The famous pearl and conch fisheries in the Gulf of Mannar are controlled from Tuticorin. The Christian missionaries established some of their earliest settlements in the Tinnevelly District and numerous thriving centres can be seen along the coast.

Pearl Fisheries.

From the earliest times the East has been known for its pearls ; and the Madras Government is unique in India in holding the monopoly of these precious gems. The people of India and Persia were among the first to find beauty and value in pearls and oldest sacred books of India contain allusions to pearl ornaments. Among the ancient Greeks and Romans, the prices paid for some choice specimens seem to have been fabulous. Pliny records that in the first century they ranked highest in value among all precious things and he also tells us that the two wonderful pearls which Cleopatra wore at the famous banquet given in honour of Antony were worth one million eight hundred and seventy five thousand ounces of silver or, at our present rate, nearly 22 lakhs of rupees. Those pearls may well have come from the famous fisheries off the coasts of India and Ceylon, for these, with the Red Sea and the Persian Gulf, were the principal sources of supply in ancient days. The Gulf of Mannar fisheries are mentioned by many classical writers and references to them are found in Ceylonese literature dating back to 550 B. C. From the time of Ptolemy until the 17th century, the pearl fisheries seem to have been mainly carried out from the Indian side of the Gulf, but after that the greatest wealth of pearls seems to have been found on the Ceylon side.

While the ancients knew and valued the pearl for its beauty and rarity they had very strange ideas as to its origin. The general belief was that pearls were drops of dew or rain that had fallen into the oyster-shell. It was believed that, at certain seasons of the year, the pearl oysters rose in the morning to the surface of the sea and opened their shells to receive the dew drops which, in the course of time, were changed by sun and air into beautiful pearls. If the pearls did not receive enough sun and air during their formation, only poorly-shaped and lustreless gems were produced. Fantastic as this theory may seem to us now, it was seriously held by the most learned men of Europe and the East and many references to it are found in ancient literature, both European and Oriental. Scientific research has made clear to us the origin of pearls, so much so that now we even know how to induce pearls in the Oysters. This knowledge, first given a practical and economical value by the great Japanese pioneer, Mikimoto, has now made possible the well-known culture-pearl industry of Japan.

The pearl fisheries of India differ in one very important particular from those of the Persian Gulf. The latter are regularly carried on year after year while the fisheries of India and Ceylon fluctuate. During the last three hundred years, fisheries have been held on the Madras Coast on an average of once in fifteen or twenty years. Many theories have been advanced and many explanations offered for this strange fluctuation. The great Huxley himself was once called in by the Ceylon Government to give an opinion. So far, no conclusive solution to the problem has been found, though, as a result of regular scientific observation of the oyster beds since the formation of the Fisheries' Department in Madras, a new theory is being formulated. In the whole period from 1768 to 1907, that is 139 years, fisheries were held only in eight years, the largest revenue to Government being Rs. 2,50,276 obtained in 1860. In 1926—28 a series of 5 fisheries was held under the direction of the Government Fisheries' Department and a gross revenue of Rs. 9,08,953 with a net profit to Government of over $7\frac{1}{4}$ lakhs of rupees was obtained during the period of altogether five months during which actual fishing was carried out. It is a great misfortune that part of the profits could not be set aside for further investigation into the cause of the great fluctuations in the fishery or even for a survey of the banks.

The methods of the pearl fisheries of to-day are little changed from those of ancient times. Marco Polo's account written after his visit in 1294 is not yet completely out of date. When a fishery is announced, divers assemble with their boats from Ceylon and Southern India with a few Arab divers from the Persian Gulf. A site is chosen for the camp at a convenient distance from the nearest town—since a pearl fishery camp is not the most sweet smelling place to be near and preparations are made to house and feed the crowds that may be expected. Not only are the divers and their families and helpers to be accommodated, but pearl merchants who often bring large sums of money must have their lives and property safeguarded. Cooks, scavengers, merchants, shop-keepers, police and Magistrates—all are necessary and soon a considerable town arises on what is normally a sandy waste. The fear of cholera is always present where many people congregate and so wells are dug and a supply of pure water is maintained and safeguarded. A hospital and a sanitary staff see to it that no outbreak of disease occurs. On previous occasions the whole fishery was some-times suddenly terminated with great loss to the public and Government due to outbreaks of cholera. In addition, of course, the Fisheries Department maintains a technical staff. Large numbers of people come

to the camp daily with small sums in order to buy a few oysters in the hope of obtaining a valuable pearl. During the last fishery there was an old woman, destitute and friendless, who worked as a scavenger in the camp. She regularly set aside a few annas from her scanty earnings to buy some oysters at the sales ground. One day there was a great commotion in the camp, and the centre of it was this old woman. She had found a pearl worth Rs. 250 and only with the aid of the police, could she be rescued from the crowd of affectionate relatives and friends who had suddenly become eager to claim her.

It is a pretty sight to see the fleet sail out at the earliest dawn, to the fishing grounds. Once on the banks, previously marked by flags, each boat takes up its position. The only apparatus used by the Indian and Ceylonese divers is a large stone to help them descend. The Arab divers also use a nose clip. The divers work in pairs, descending alternately, each man seizing what he can in the short period of half a minute or so, during which he is submerged. He may get nothing at all; on the other hand if the shells are only loosely attached he may gather as many as one hundred before he is forced to rise to the surface again. Diving begins at dawn and ceases by mid-day. Then the boats sail back to harbour bringing the day's catches, which are divided into three equal heaps in each boat. One-third of the catch is given to the divers as their wages for the day; the other two-thirds are taken to the Government enclosure where the shells are counted and sold outright by auction. The divers hurry at once to the sales ground with their share of the catch, and the quality and number of the pearls found there greatly influence the amount obtained in the Government auction later in the evening. The pearl camp is the cheapest place for securing genuine oriental pearls. As a general rule, good pearls may be obtained from the pearl bazaar for about one-fourth of their real value. During the 1928 fishery great apprehensions were entertained by the merchants lest the Japanese culture pearls should be introduced into the camp and passed off as natural pearls, from which they were at that time indistinguishable by even the most experienced pearl merchants. The panic however, was allayed by the Department's assurance that the Japanese culture pearls could be distinguished both by ultra-violet rays and in the last resort by an X-ray photograph. An X-ray photograph will show the inner core of the mother-of-pearl in the Mikimoto or the Japanese culture pearl. The genuine "wild" pearl will always show the concentric layers by which it has been built up from a very tiny centre, while the artificial pearl, being usually composed of a glass bead coated and filled

with a preparation of fishes' scales or some similar substance, naturally does not show any concentric layers at all. X-ray photographs of a genuine pearl, a Japanese culture pearl and an artificial pearl were exhibited in the camp for the satisfaction of the merchants.

One of the most interesting and romantic episodes in the history of applied biology is the production of the so-called "culture pearl" until now the exclusive monopoly of Japan. Long ago the value of pearls set men's minds thinking of ways in which the natural harvest of the sea might be increased by human agency. As early as the 3rd century, a Greek writer repeats a belief current at the time that the Arabs of the Red Sea region knew how to grow pearls artificially. According to the story as it reached Greece the divers first poured oil on the water to calm the waves and then dived down and made the oysters open their shells. Then they pricked the flesh and received the liquor which exuded into suitable moulds and this liquor subsequently hardened into pearls. Incredible as this story is, it is not entirely worthless, because it quite possibly reflects some attempt, even at the remote period, to stimulate the growth of pearls. In Europe we have to wait until the days of the great naturalist, Linnaeus, for any practical experiment in pearl production. It is known that Linnaeus was actually able to produce pearls and some specimens are still preserved, but the exact process employed by him has never been made known. It is certain, however, that he was not able to produce perfectly free, spherical pearls.

In China, an industry which depends upon the ability of certain shell-fish to produce the pearly substance of which our gems are composed has persisted for centuries. In a certain district in China small images of Buddha and other objects are placed inside the shells of a fresh-water mussel which is then left in a favourable place for some months. At the end of this time the objects inside the shell are found to be coated with mother-of-pearl and are then removed. They of course must adhere to the shell, and this part has to be concealed by a plate of mother-of-pearl, or by means of the setting. From at least as early as fourteenth century, we know that this method of pearl culture has been carried on in the two Chinese villages which specialise in this industry.

Many other attempts have been made in recent years to produce pearls, both in Europe and America and a number of beautiful pearls has thus been obtained, but always with some point of attachment to the shell. This was made as small as

possible, but the resultant pearl could only be set as a half-pearl, so as to conceal the place where it was cut from the shell. The great achievement of Mikimoto is not that he has produced pearls —two hundred years ago, in Sweden, an inspector was given an annual salary for producing pearls in mussels—but that he succeeded in doing what no one had previously done—that is produce free spherical pearls and thus Mikimoto laid the foundation of the famous culture pearl industry of Japan. Mikimoto's methods, though kept as a closely guarded secret, have been adopted by others, and now there are several other smaller firms in Japan selling culture pearls and employment is given to a large number of people. What one man has done, others may do, and the question at once arises, "Why cannot the success of Mikimoto in Japan be repeated in Ceylon and Indian waters"? There is one important condition favourable to pearl farming in Japan which does not exist in the Gulf of Mannar. The Japanese pearl oysters live in shallow water in sheltered bays, and therefore their culture in farms or oyster parks is comparatively easy. The Indian pearl oyster, on the other hand, lives in the open sea at considerable depths, and the preservation and observation of large beds of oysters under such conditions has hitherto proved an insuperable difficulty. Efforts were made in Ceylon to transport oysters to more favourable and less exposed areas, but all attempts ended in failure, and it was definitely decided by men of long exprience that no kind of farming was possible for the Indian pearl oyster. It is all the more gratifying therefore to be able to report that this initial difficulty, and the one that has baffled investigators for many years, has now been completely overcome. We have in the extreme south of the Peninsula a Government oyster farm in which oysters have been kept successfully for four years, actually breeding. This year thousands of young oysters have been found North and South of the farm in areas where oysters have never been seen before. Large numbers have been safely transported and established in the oyster farm. There is every hope that, in time, we shall be able to establish an Indian culture pearl industry.

—Dewan Bahadur

Dr. B. Sundararaj. M. A., Ph. D.,

Director of Fisheries, Madras.

Fisheries of Travancore

Travancore, with her numerous deep streams, her chain of back waters and a long coast line offers the best facilities for river, lake and sea fishing. In this respect she holds a unique position and her fisheries, which constitute one of the important industries yield nearly one-tenth the total quantity of fish landed in the whole of India. There are about 40,000 fishermen's families, the majority of whom are engaged in sea fishing and the annual catch is estimated at Rs. 1,20,00,000.

The coast line is 172 miles long and is margined by a shallow water area, within 100 fathom line, of nearly 3900 sq. miles. Though out of this vast expanse of fishable waters, only the near fringe, within a distance of 5—7 miles, is exploited at present, the marine fisheries of Travancore yield a large poundage of fish per unit length of coast line than some of the important fishing countries of the world. The annual income from fisheries for unit length of one mile of coast line is Rs. 26,000 for Great Britain, Rs. 16,000 for Japan and Rs. 14,000 for America, while for Travancore it is Rs. 60,000. In other words our annual catch per unit length of coast line is more than double that of the foremost fishing country in the world and this in spite of the fact that we follow only the most primitive methods of fishing and have as yet left untouched the vast fishable areas of the sea.

The surf-swept coast is singularly deficient in harbours and during the monsoon months the fury of the breakers is a source of great hindrance to fishing. From Cape Comorin to Trivandrum the unsinkable catmarans composed of logs tied side by side is the only possible easy going fishing craft. From Quilon to the northernmost boundary of the State small country-made canoes are used and from October to June, when weather conditions are favourable seine nets are extensively employed.

The esteemed table fish of the coast consists of pomfret, several species of horse mackerel, seer fish, tunny, jew fish, whiting, mackerel, and thread fins. In economic importance, however, shoal fish and fish of inferior quality such as lactarius, anchovy, sardines and ribbon fish take precedence. Lactarius, sardines and prawns are abundant in the northern half of the coast while cat fish, anchovy, and ribbon fish are predominant in the southern half. This conspicuous difference in the distribution of shoal fish has been found to be mainly due to the differences in the nature of the sea bottom. During favourable seasons lactarius, anchovy, ribbon fish and cat fish are so greatly in excess

of the local food requirements that large quantities are salted and dried both for inland consumption and for export. Travancore exports annually about Rs. 15,00,000 worth of salted fish, the greater part of which is sold in the adjoining Tamil districts, while the inland markets of the State, consume more than double that quantity.

As the important shoal fish are seasonal in their appearance, certain months are more favourable for fishing than others. During these favourable seasons large catches are landed daily along the coast and the only method of conservation of the large unsaleable surpluses is salting and drying. But realising that salted fish is devoid of some of the essential properties of fresh fish, the Government opened a refrigeration plant in the metropolis, for the preservation and storage of fresh fish. Though this was started with the hope of simulating the progress of the industry, the fishermen, averse to amending the methods of their forefathers, and goaded by ignorance, suspicion and prejudice set up a temporary agitation which hindered the successful completion of preliminary tests and experiments. But in spite of them, the cold storage has completed one year of existence and has succeeded in convincing the general public of the great utility, and economic advantages of refrigeration for the transport of fresh fish from the coast to the interior and now the day is not far off when the people living even in the remotest part of the State or in adjacent Tamil districts could hope to buy fresh fish for their daily use at very reasonable prices.

Among marine products Shark liver oil, Turtle oil, and the body oil of Balistis are now extracted in considerable quantities. At present these oils are mixed together and used for the preservation of boats, but recently the University of Travancore took up the investigation of the chemical properties of shark-liver oil and turtle oil and there is reason to believe that the latter could be used as a good substitute for cod-liver oil. Terpang out of which the Chinese prepare a kind of soup and certain varieties of sea weeds which are used by the Chinese as food are also found abundantly along the coast. The Sargasso weed, which is one of the sources of iodine is also being investigated for the commercial extraction of iodine.

The lake fisheries constitute an important section of the industry. A chain of interconnected lakes extends from the borders of Cochin to Trivandrum. The largest of them is about thirty miles long and ten miles across at its broadest part. Their greatest advantage is due to their proximity to the sea and their

temporary or permanent communication with the sea, which bring them under tidal influence. Certain varieties of fish and prawns migrate into these lakes periodically either in search of some special type of food or suitable spawning grounds. The most important of these migratory forms is prawn, the annual catch of which is estimated at Rs. 22,00,000 including an average export of Rs. 15,00,000 worth of dried prawns. Next in importance is Mullet fishing, but owing to its highly perishable nature the entire catch is sold in local markets. Besides these two types, large catches, of inferior and miscellaneous varieties supply local markets with cheap fish all the year round.

The shell fish industry of the lakes is now confined mainly to the collection of lime shells from certain regions of two of the major lakes, but besides these, large beds of edible oysters (Ostrea) are found in three of the lakes. At present these oysters are not very popular, since their value and quality are not generally known. However, investigations are being conducted for culturing oysters on the same principles as those followed in Europe, and for finding out markets for live oysters outside the State. Oyster culture offers great scope for development and with proper supervision it may, in due course, become a very flourishing industry.

While in the rest of India inland fisheries are very unfavourable since many of the rivers and tanks dry up in summer, in Travancore fresh water fisheries are a source of perennial fish supply and some of the fresh water fishes find preference to sea fish. If all the rivers, their tributaries, branches and interconnecting canals are placed end to end they will reach a total length of about 1380 miles. Of this total length about 740 miles contain water throughout the year and about 235 miles are navigable during all the twelve months. There are numerous varieties of fresh water fish, but owing to intensive exploitation during recent years most of the important fisheries have been almost depleted and steps are now being adopted to revive and replenish them once more.

Research activities. A Department of Marine Biology and Fisheries was organised under the auspices of the University of Travancore, and a combined Aquarium and Marine Biological Laboratory is nearing completion, but unfortunately the outbreak of war has caused considerable inconvenience in equipping the same. This department, in addition to training students for post-graduate research degrees, will also function as a bureau of Fisheries with the following objects :—

(1) Propagation of useful food fishes including prawns, Oysters and other shell fish and their distribution to suitable waters.

(2) Investigations relating to fish culture, fish diseases, conservation of fishery resources and development of commercial fisheries.

(3) Study of methods of fisheries and fishery industries and utilisation of fishery products.

(4) Dissemination of knowledge regarding fishery science among those engaged in the industry.

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(Professor of Marine Biology and Fisheries, Travancore University).

Urn Burials of the Tinnevelly District.

Urn burials have been reported from about fifty sites in the Tinnevelly District. The archaeologist will find this district of great interest and worthy of intensive investigation. The preliminary explorations of Caldwell, Cammiade, Foote, Rea and Jagor have given indications of the archaeological possibilities of the numerous burial town sites.[1]

The best known site is Adichanallur on the right bank of the Tambraparni river about two miles west of Srivaikuntam. Its importance was first recognized by Dr. Jagor of the Museum fur Volkerkunde in Berlin who excavated part of the extensive site in the year 1876. The Government was very anxious to protect the site from intelligent foreign visitors like Jagor and from the vandalism of P. W. D. contractors who were quarrying at the site for road metal. One of the proposals mooted for the preservations of the antiquities while not disallowing quarrying operations was that the burials should be left standing in their places. Fortunately for Archaeology this suggestion was not accepted. Quarrying also went on for a long time in spite of the anxiety of the authorities to conserve the antiquities. The site was effectively "protected" only after 1900 when Mr. A. Rea of the Archaeological Department began to take an interest in it. As a result of Rea's work at the site from 1899 to 1904, thousands of interesting antiquities were brought to light, catalogued and exhibited not only at Madras, but at almost all the larger museums of India and several museums outside India. The skeletal material obtained from the urns are now partly in Madras and partly in Paris.

The site covers an area of nearly 114 acres of which only a few acres have so far been excavated. Close to the site on the hill to the west of the village is the temple known as the Pandiya Raja Koil. The Urns were buried in cavities more or less like small wells of 4—9 feet in diameter and 6—15 feet in depth.

1. The following are the ancient sites mentioned by Rea: Rajavalliporambu, Palamadai, Manappadai, Kilanattam, Palamcottah, Krishnapuram, Vadakku Vallanadu, Vallanadu, Agaram, Murappanadu, Vasavappapuram, Anavaradanallur, Vithalapuram, Kongarayakurichi, Karungulam, Srivaikuntam, Tirupuliayamkudi, Pudukudi, Vellur, Kalvai, Malavarayanattam, Alwar Tirunagari, Alagiyamanavalapuram, Shembatu Paracheri, Tirukolur, Appankoil, Tentiruperai, Poraiyur, Angamangalam, Kurumbur, Nalumavadi Nallur, Sugandalai, Korkai, Maramangalam, Kayalpattanam, and Virapandiyapatnam.

Though Caldwell mentions stone circles as surface indications of burials of urns in the district. Rea remarks that at Adichanallur and other sites of which he has first-hand knowledge, there were no stone circles. It is possible that they were removed for road metal without leaving any traces.

The majority of the urns contained human bones, a few containing complete skeletons while others had only a few selected bones. In the former there was clear evidence to show that the dead body was placed inside in a squatting position. When the lids were not intact the surrounding earth percolated in and filled the urns completely. It is remarkable that none of the bones were calcined. It is reasonable to presume that in those cases where a selection of bones was buried, the inurnment must have been preceded by a primary treatment of the corpse whereby the bones were excarnated.

The urns are usually pear-shaped with a basal prolongation, or "one-legged" as Mr. Rea described them. The average diameter is about three feet. They are mostly plain, but some have simple forms of decorative designs. Every urn was originally provided with a flat conical cover. A peculiar feature of some of the urns is the provision of hooks of earthenware on the inner side from which perhaps ritul objects were suspended. [1]

The various kinds of grave goods were placed either inside or outside the urn. A large part of the series of the antiquities from Adichanallur is made up of weapons of iron such as swords, daggers, and lances—unquestionable proof of the martial nature of those buried there—which appear to have been thrust into the ground by the mourners. This funerary fashion finds mention in ancient Tamil classics. Other iron objects include agricultural tools such as domestic goods like iron tripods, lamps, fire-pistons for making fire by the compression of air, and large "pendants" with hooks for suspending lamps.

From a few of the burials several well-made bronze articles were obtained. The most beautiful of these are the ornamental lids and stands. Their exact significance is still a mystery. With them were also found a bronze mirror, figurines of dogs, cocks and buffaloes. The last is of some significance for the reason that terracotta figurines of the same kind were found in the burials of the Nilgiris. Some of the bronze vessels have minute

1. Rea mentions that similar hooks were found in some urns in the Mysore State. The same kind of hooks was found in the urns of the laterite cave tombs of Feroke, S. Malabar, excavated by the present writer. (see *Quarterly Journal of the Mythic Society*, 1933.)

pores arranged in symmetrical lines. It is probable that they were used as strainers.

A few of the best made urns cantained gold diadems which were probably tied on the forehead of the diseased as is done in some southern districts of this province even to this day.

By far the largest number of antiquities was earthenware of the black topped red variety with a diversity of shapes. Several of them were provided with ring-stands and beautiful conical lids. These were in all probability used to hold ritual articles of which relics are seen in the form of the husks of paddy and millet.

The skulls were studied from the raciological point of view by Thurston, Lapicque, and Elliot Smith and Zuckerman.[1] They are of the dolichocephalic type which is dominant in South India, and establish the fact that the burials are those of the ancestors of the present inhabitants of the Tinnevelly District.

It seems likely that all the burials are not of the same date. Rea however is of the opinion that the earliest of them must belong to the beginning of the Pandyan era of South Indian History.

1. Zuckerman, S. and Elliot Smith, Prof. G. " The Adichanallur Skulls " Bulletin, *Madras Government Museum, Vol. II, part 1.* (Govt. Press, Madras 1930).

Travancore for Tourists

The term "remote" has sometimes been applied to the Travancore State, because, when you reach its southern terminus, all Asia is behind you, and there is nothing between you and the south pole but salt water. But when you move among the variegated and cheerful crowds of the capital city, Trivandrum, and survey a life that bears the stamp of venerable tradition, yet is full of modern vividness, you get the feeling that it is the other places that are remote.

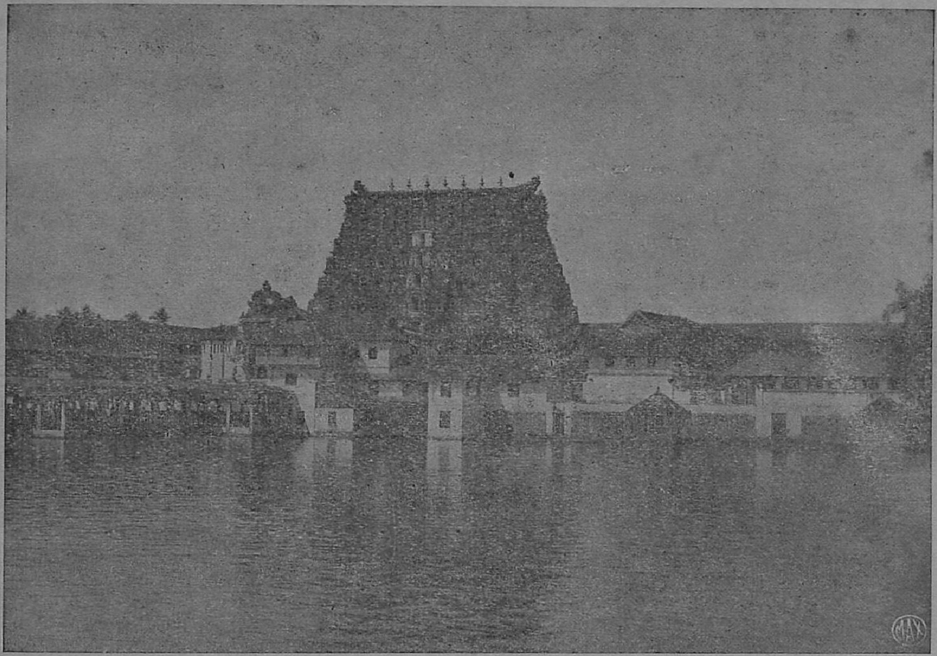
You again do get this special feeling when you have crossed the hill section of the South Indian Railway from Shencottah (the first station in Travancore) to Punalur, through thirty miles of charming forested hill scenery. But when you begin to move across the thirty miles of gently sloping lands towards the ancient coast town of Quilon, among cocoanut palms waving their fans along the margins of paddy fields that lie sometimes, in narrow valleys, like green rivers, your eye will be struck by tip-tilted roofs of houses and other buildings that might be almost anywhere in China or Japan.

At Quilon the far-eastern suggestion is emphatic, and hints at considerable sea traffic in olden times between Quilon, when it was a small principality and was afterwards absorbed in the Travancore State, and eastern Asia. History also tells of trade with Greece, Arabia and elsewhere in Asia and south-eastern Europe.

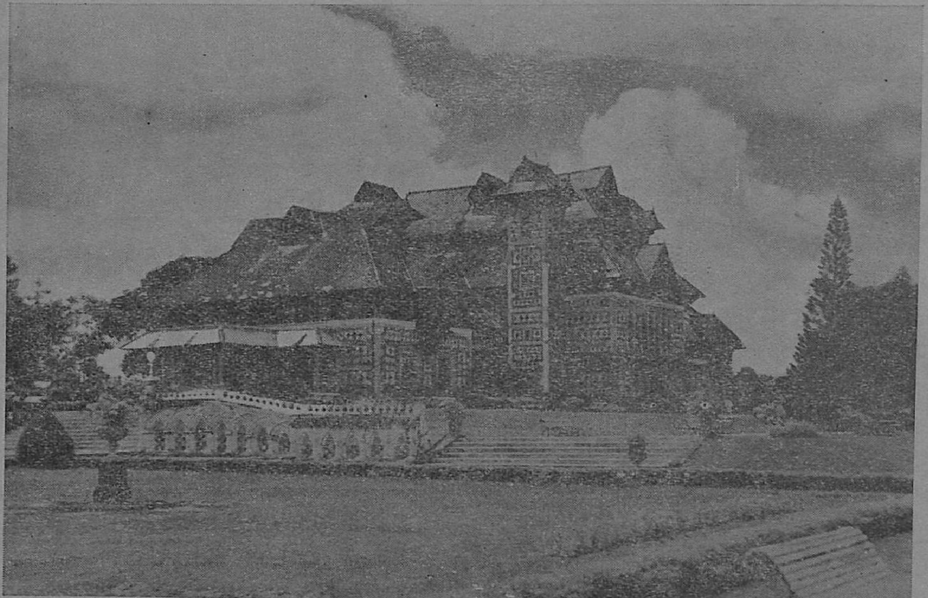
We do not see the ocean highway from the train; but we get passing glimpses of its inland ramifications in the back waters, or lagoons, which from time immemorial have been the highways of transport for the country people and their merchandise. Palm trees are, of course, everywhere, and always beautiful and useful; for this is the "Kerala" coast, the land of cocoanuts.

Forty miles south-east of Quilon we reach Trivandrum.

Efficiency and up-to-dateness here greet us in a trim station, and offer us the latest thing in transport and residence. Tidiness and briskness are apparent, and a certain expectancy in the lined-up crowd between the station exit and your car, which makes you feel important even if you are not. For is not this the metropolis of an Indian State in which hospitality is proverbial, eminent visitors frequent, and in which the personalities of Royalty and Government may at any moment cross the general life?

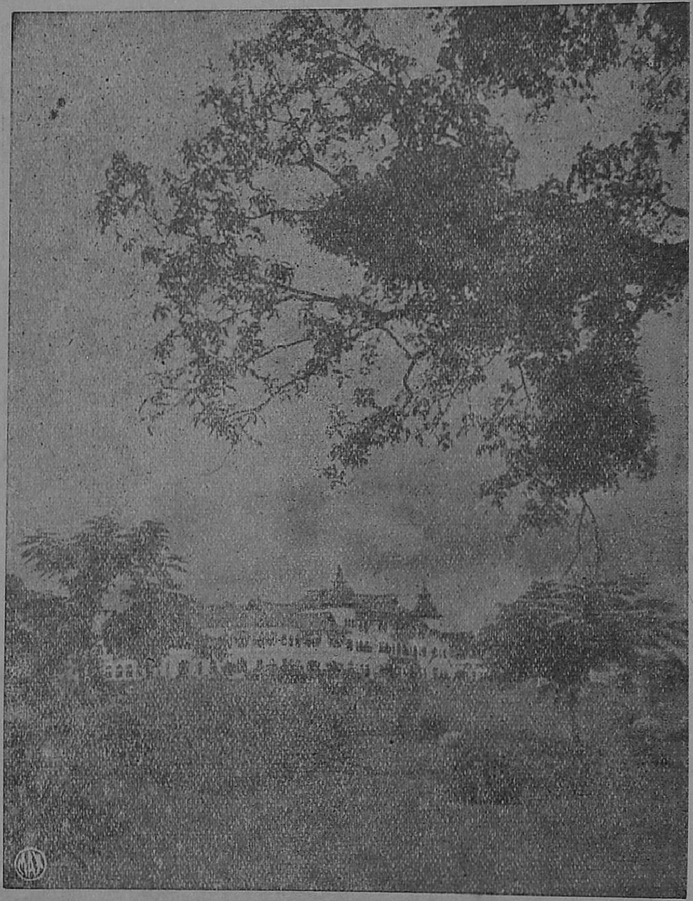


Sree Padmanabhaswami Temple.

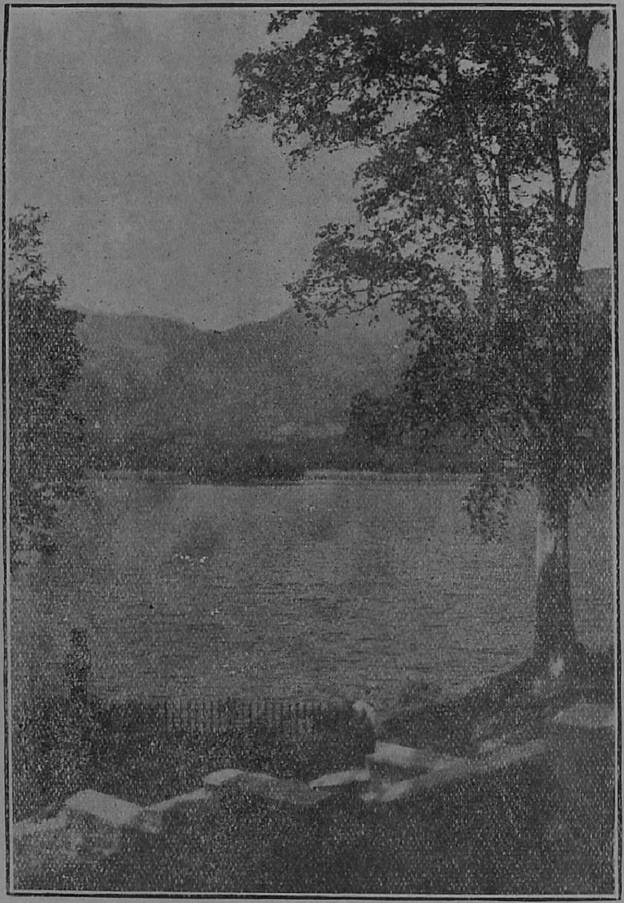


The Museum, Trivandrum

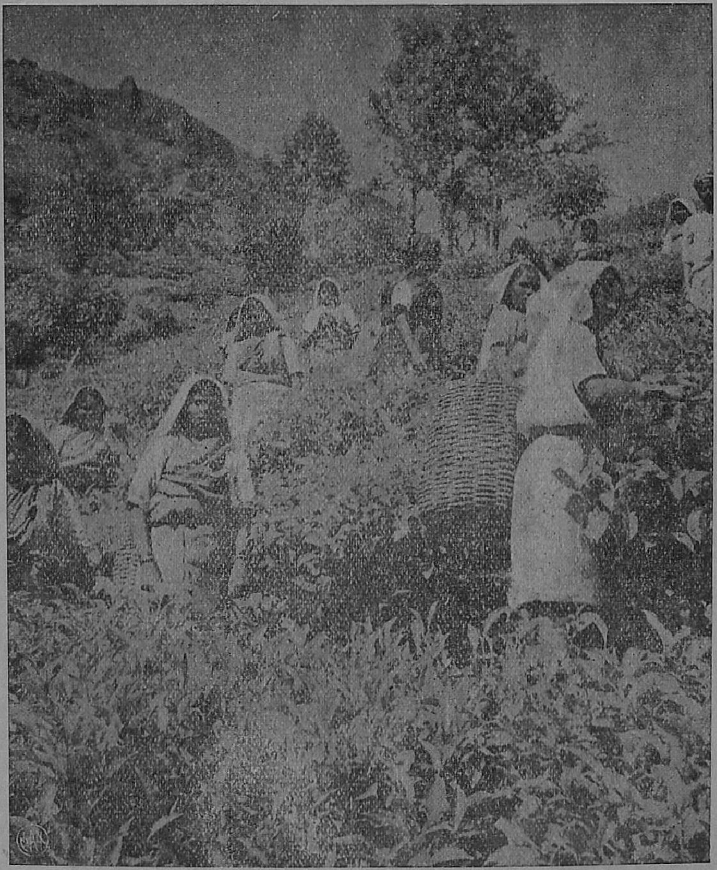
In the Royal Game Sanctuary at Periyar.



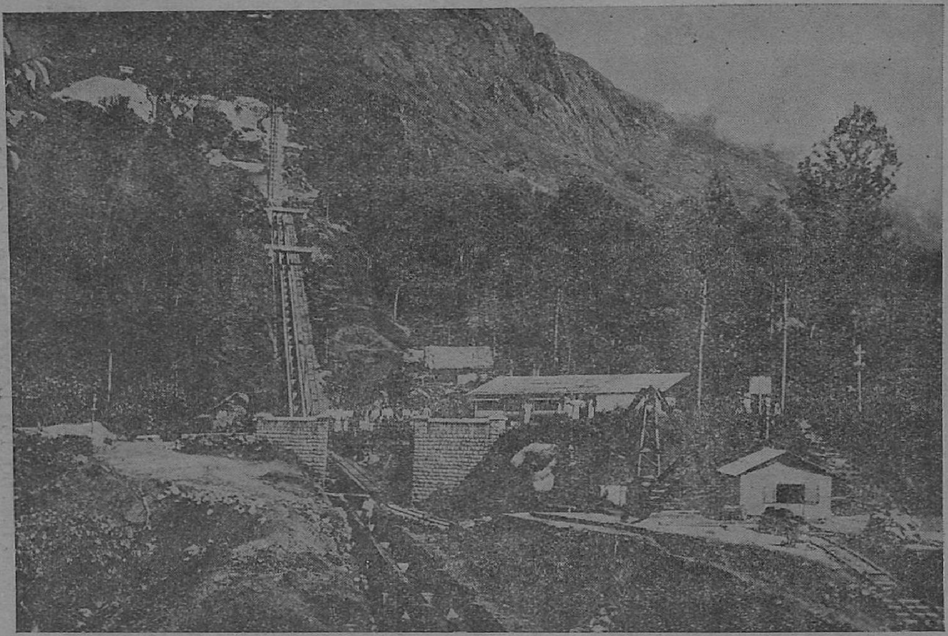
The Kawadiar Palace.



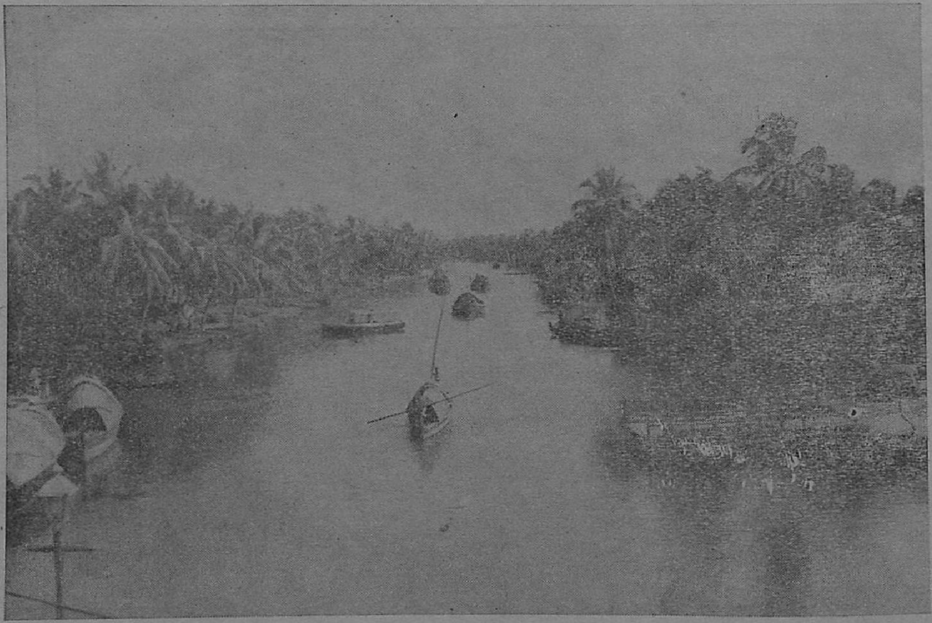
Paechippara Reservoir and Dam
in South Travancore.



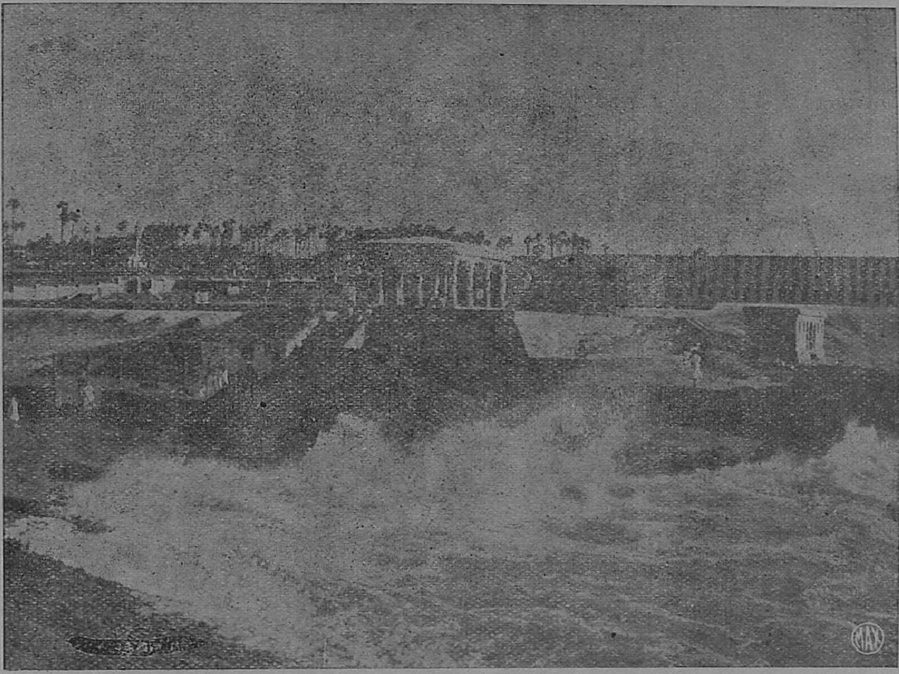
Plucking Tea Leaves in the High Ranges.



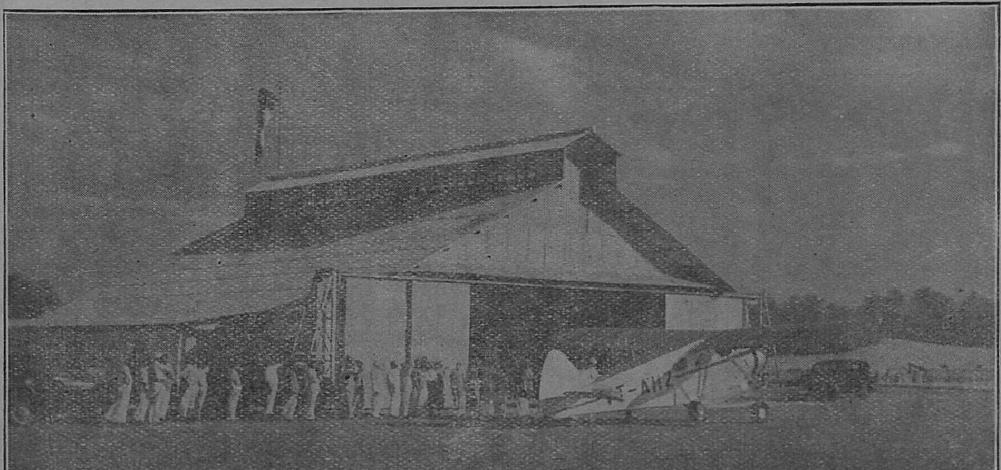
Pallivasal Hydro-Electric Project.



Backwater View.



Cape Comorin—Bathing Ghat.



Aerodrome, Trivandrum.

Prior to the reign of Maharaja Martanda Varma, (1729—1758) the State of Travancore covered a smaller area than it does at present, and was bounded on the north-west and south-east by small principalities that resented its growing power. This resentment, with its threat to cultural and material progress, ultimately roused to drastic action the natural genius of Maharaja Martanda Varma for expansion and organization. By 1750 he had brought the formerly independent chieftains into the common sovereignty of Travancore, and established a single state from the Cochin frontier to Cape Comorin, 230 miles from north to south, sixty-five miles of maximum breadth, and 7,600 square miles in area. This duly accomplished, the Maharaja, emerging from the stern duties of a *kshatriya* (protector), became the religious devotee, not only as an individual, but as a King, and consecrated his state to God, in the form of Sri Padmanabha, the creative form of Vishnu, with himself and his successors in rulership as *dasa* (devotee) of God, administering the State in the spirit of religious devotion ; hence the first of the ruler's hereditary titles, Sri Padmanabhadasa.

The present Maharaja, whose personal name is Bala Rama Varma, was born in 1912, and invested with ruling powers in 1931. In 1937, at the age of twentyfive, His Highness became, world-famous and took his place in history as one of the great religious reformers by breaking the restrictions of many centuries and opening the State temples to all the Hindus without distinction. In this epoch-making reform the young Maharaja had the support of his cultured mother, Maharani Setu Parvati Bayi, and of his eminent Prime Minister, Sir C. P. Ramaswami Aiyar.

The capital of Travancore State had for many centuries been situated at Padmanabhapuram, thirtythree miles south of Trivandrum. But the extension of the State caused the centre of Government to be moved some two centuries ago to Trivandrum, a prosperous town growing around a temple famous from classical times. Of the original style of the temple we have no record, but it became a typical Dravidian structure in the hands of restorers from the great temple centres of South India.

The Sri Padmanabhaswami Temple is the central point of the Fort of Trivandrum. A drive or walk through the Fort gives the visitor a glimpse of most of the phases of life of an Indian city in which modernity is trying to assimilate itself to a long and distinctive tradition. Men, women, and children congregate around the temple tank, washing, gossiping, playing. Cheerful crowds fill the fairly broad streets, buying and selling. Brahmans

go by on religious service. Itinerant musicians pick up a slender livelihood. A bullock cart blocks the way of a motor-car, or vice versa.

Inside the Fort area are also the palaces of former rulers, which were closed by custom on the demise of the rulers. The oldest places delight the artistic sense with their woodcarved doors, pillars, beams, ceilings and gables in exquisite designs and groupings. The Chinese suggestion is here also. The passing of time introduced other features in the structure and adornment of other palaces. Time also led to the expansion of the small fortified town into a spacious city of almost 100,000 inhabitants. The home of the present Maharaja stands on a rising ground on the northern edge of the city. His Highness' daily visit to the great temple as Padmanabhadasa takes him, amid the salutations of his people, from Kaudiar Palace across the main extent of his capital and back.

With the succession of the present Maharaja, and the building of Kaudiar Palace during his minority, the Fort palaces became less personal and assumed an archaeological interest. The Ranga Vilasom Palace was transformed under his Highness' command into a gallery of state portraits, ancient paintings and carvings, and paintings by Raja Ravi Varma and European artists; and a museum of court costumes, jewellery, weapons, and ceramics.

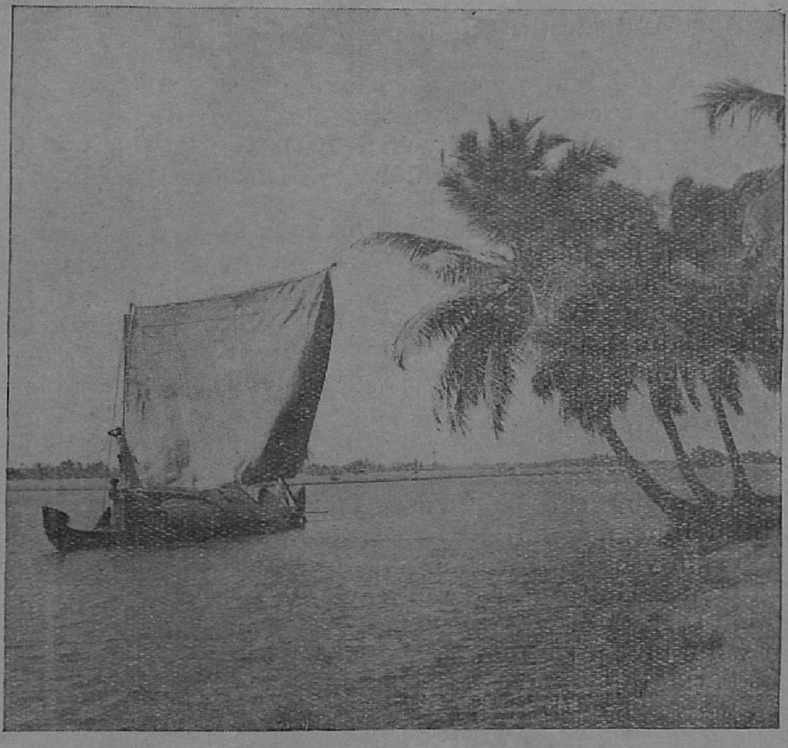
Simultaneously with the founding of the Ranga Vilasom Palace gallery and museums, His Highness, in September 1935, opened the Sri Chitralayam (Temple of painting) in the Museum Gardens. The gallery presents a survey of the history of painting in India, together with examples of Tibetan, Chinese, Japanese and Balinese painting. It also houses some of the best works of Raja Ravi Varma in western style. The gallery is unique in presenting examples of the mural painting of India from prehistoric times, down through the Buddhist era of Ajanta, to recent times in the Travancore and Cochin States.

Near the Sri Chitralayam is the strikingly beautiful State Museum, with its central hall devoted to indigenous arts and crafts, and its corridors and wings, to natural history. This and the Zoo are well worth a visit. So also are other places and buildings of interest that cannot be enumerated here.

The first excursion from Trivandrum is naturally to Cape Comorin, fiftyfour miles south-east from the capital by a direct, broad, well-laid road, through scenery that passes from the greens of palm and paddy to the grey grandeur of the high ranges on the left, and ultimately the vast spectacle of the Indian Ocean.

Humanity has been with us all the way, not only in the towns we pass through, but without intermission along the trunk road; for in Travancore the north-south roads carry the daily life of the thickly populated coastal strip along or near which the homes of the people are spaced out, singly or in small groups, with no lonely spaces between.

Cape Comorin is one of the ancient places of religious pilgrimage for ancient India. The venerable temple of the virgin Goddess, *Kanya Kumary*, stands on the edge of the ocean. The place is also notable amongst the Christians for the work of St. Francis Xavier. The rock on which Swami Vivekananda sat and meditated is pointed out. Travellers will find excellent accommodation



A CANAL VIEW

for an over-night stay in the new commodious State Hotel and Restaurant. A short diversion northwards brings us to the seaside fort of Vattacotta, built against smugglers by Eustace de Lannoy, a Dutch naval officer who became the Commandant of the army of the Travancore Maharaja. He died in 1777 from a wound received in battle for his Chief. His grave is carefully preserved in a quiet "God's acre" within the fort of Udayagiri which he himself also built.

Close to Udayagiri is the Palace of Padmanabhapuram. It was the centre of Government in 1333 A. D. and for centuries previously, and upto its supplanting by Trivandrum. The stout walls of the fort testify to former strength. But the palace itself is a monument of delicate architectural beauty, with its generous lay-out, its carved pillars, commodious passages, spacious gardens, and tip-tilted assemblage structure which was the private home of a succession of rulers. In the upper storey of this building is a treasure of mural art. Every inch of the walls of the room bears its pictorial record of the Hindu religious imagination in noble figuration, eloquent line, pleasing colour, expressing profound ideas. Within the palace precinct is a choice Navaratri hall with finely carved granite pillars, a gem of South Indian architecture and sculpture.

From Trivandrum we pass through the Travancore State, northwards by road or backwater. The road from Trivandrum to Kottayam is palm shaded, with little temples and churches at intervals, that repeatedly remind us of the Far East.

The Game Sanctuary, which no tourist can afford to miss, is situated on the Periyar Lake, nestling in the heart of a chain of mountains and dense forests presenting to us one of the most picturesque spots in the East. Visitors may go round the lake in a motor launch provided by Government and see from a place of safety animals of the jungle such as elephant, tiger, bison, panther, bear, and species of deer and monkey in their natural habitat. " Well may a traveller turn hither his wandering footsteps."

A journey by the backwaters in an ordinary ferry steamer if not luxurious, is a delight to the eye in exquisite nature. It can be done rapidly by motor launch or slowly by *vallom*, a covered country boat. Half of Travancore State is mountainous country, with thick forests in which shy tribes of human beings and every kind of wild creature live and die ; and a traveller who knows what he is talking about says that until you see Periyar Lake you had better be economic in the use of superlatives on other places.

J. L. P. ROCHE VICTORIA, M. L. A.,
President, Reception Committee,
The Thirtyfirst Provincial Educational
Conference, Ambasamudram.

A Survey of Adult-Education in the South

While endeavouring to survey the extent of work achieved in the field of Adult Education, one has necessarily to take into account the multitude of difficulties that from the out-set has been impeding the progress of a movement like this. Public apathy and indifference, lack of adequate funds and lapse of interest in the cause after a time, as well as the experimental nature of the work are the several hurdles to be cleared. Though these have been gradually overcome, a long way has still to be traversed before a satisfactory degree of success can be claimed. It is true, however that with all our enthusiasm and zest for the task, we, in Madras, are far behind our brethren in certain other provinces like the Punjab, Bombay and C. P.; but this need not deter us from hoping for improved and better results in the future. I shall, therefore, attempt to place before you a brief account of the Adult Education Movement in the South.

Time was, not far behind, when the appeal for Mass Education in these parts was a forlorn cry. Fully alive to the futility of any attempt at Rural Reconstruction without the proper education of the masses, I decided to give the latter a very prominent place in the curriculum of activities of both my Rural Centre at Mangalagiri and of St. Joseph's Institute, Tuticorin. An appeal from the Editorial pen on the necessity and importance of Adult Education appeared in the February, 1939 Issue of my Rural Reconstruction Review, "Village India". Thence forward a separate column has been allotted therefor. We followed it up with an intensive propaganda in the suburban areas, by means of numerous circulars and periodical pamphlets and with the help of batches of volunteers and others, attached to the Centre and the Institute. The little interest, thus created, led to the formation of a local and a District Adult Education Committee of select men who freely took part in public gatherings and in the special activities of urban and rural areas. At Mangalagiri, regular classes are held under a trained teacher, to which crowds of illiterates are attracted by means of radio and the gramophone, musical entertainments and short dramas. All our Exhibitions and summer Schools have always had a sharp eye on the problem of Adult enlightenment.

The activities of the South Indian Adult Education Association, Madras are already set out in their bulletins and the Report of the First Conference in Madras in January, 1939, has

been given a wide circulation among the interested public. Taking his inspiration from the Workmen's Night School Federations, Sri. T. J. R. Gopal spared no pains to make the South Indian Adult Education Association going. By enlisting the co-operation and sympathies of eminent educationists like Dr. George S. Arundale, Dewan Bahadur S. E. Renganathan, Sri. K. Venkataswami Naidu, M. L. C. and Sri N. Rajagopalan, Bar-at-law, the Mayor and Deputy Mayor respectively of the Madras Corporation in 1939, Mr. C J. Varkey, the then Minister for Education and other ministers and members of the Madras Legislature, a start was made with the First Adult Education Conference of Southern India.

The message of the Conference had to be spread far and wide in the districts also. The representatives of Local Bodies who attended the Conference, though not numerous, were an enthusiastic group and through their efforts, the fight against illiteracy was carried into the several districts in the province. Our indefatigable Secretary, Sri T. J. R. Gopal toured round the districts, egging them on to organize conferences and open Adult Education Centres.

The first fruit of the Madras Conference, as far as the districts were concerned, was the holding of the First District Adult Education Conference, held on the 3rd June, 1939, at Mangalagiri (Thirunelveli) immediately after the close of the Fourth Summer School of Rural Reconstruction and Cottage Industries, in the presence of the Ex-Education Minister, Mr. C. J. Varkey with Sri. Yegneswara Sarma, M. A., M. L. A. as the president. It was then that the Thirunelveli District Adult Education Committee was formed, which frequently meets for discussing practical schemes. The last meeting of the enlarged Committee, including educationists of the district, Headmasters of Schools and Principals of Colleges met at Thirunelveli, under the chairmanship of V. S. Hejmadi, Esqr., I. C. S. District Collector. After a review of the work that was being done by the Tuticorin Municipality and the District Board of Thirunelveli, it was resolved to take one taluk at a time for intensive work and Sri. A. Srinivasa Raghavan, M, A. of the Hindu College, Thirunelveli came forward to organize this work in the Thirunelveli Taluk.

Of the Municipalities, Tuticorin and Palamcottah have been leading in promulgating Adult Literacy. However, Tuticorin has a claim to special mention for having initiated the work, much earlier. Two Adult-centres were opened by the Tuticorin Municipality at Diraviapuram and Shunmugapuram as early as 1938. A third Centre was started at the end of last year. Again

to create such an opportunity for Womenfolk, a Women's Adult-Centre was opened at the Municipal Girls' School, by Mrs. Hejmadi, (wife of the District Collector.) Tuticorin has also led in the organization of an Adult-Education Committee, sub-divided into the Inspection Sub-committee and the Lectures Sub-Committee. The staff consist of a Propagandist, a Head-teacher, an Assistant and a Librarian. Besides the teaching of the three R's, a wider range of knowledge is sought to be given to the factory and Mill-hands, by means of suitable literature and Magazines. The Municipal Commissioner, Sri. W. N. Subbarayen, B. A. has played a distinguished part in this work by his unstinted help and guidance. But we have several difficulties before us. In order to keep up the attendance, not only facilities, but also inducements such as Cash-prizes, free cinema tickets, etc., have to be provided (regularly). Classes are held usually between 7 to 9 P. M ; all the same, mid-day classes are also arranged for others. Here again, every thing depends on the active co-operation of the authorities and the general public, before literacy comes to stay permanently.

I shall now set forth the activities in this field of the Thirunalveli District Board which has so much to be said in its favour. It is a credit to the Board to have under its auspices and maintenance, the Mangalagiri Rural Extension Van-Service. This consists of a Spring-Bullock bandy, followed by an itinerant propagandist and an Assistant, who make the necessary publicity with books and Khadder. In this connection, I have to make special mention of Sri. A. Sunderasa Iyer, M. A. L. T., of the Caldwell High School, Tuticorin, for his yeoman services in this direction. Touring Vans have now been introduced in three centres of the district, each doing the same work as is being done by Mangalagiri in its own area.

Talking of Touring Vans, one should not forget the splendid work that is being done by the Tanjore and Madura District Boards. Helped by the fast-moving motor lorry, their propogandists have been able to cover a larger area in their districts. However, the bullock-carts have their own advantages also over motor-lorries, especially in their potentiality to reach every nook and corner, where motor-traffic is impossible.

Returning to the Thirunelveli District Board, it was resolved by the President and members of the Board to set up at least two Adult-Centres in every taluk and ways and means to create and maintain them were discussed at length. While teachers of the Board Schools came forward, enthusiastically to welcome this move of their own accord the Panchayat Boards accepted to meet

the lighting and other recurring expenses for them. Agreeing to the invitation of the Board President, I myself had the singular privilege of declaring open fifteen such centres, throughout the district. I have been hearing from some of the Adult-teachers frequently to the effect that they are functioning very well indeed. But many are the letters, I receive, for funds. This means private charity is sadly wanting for such a noble cause. For instance, it was a joy to hear from Sri. Swamidoss, the Adult-teacher at Karivalamvandanallur that dhobies and weavers are taking an immense interest in the classes held for them; but finance was so low that he and his compatriots had to spend out of their own pockets. Attendance in each centre varies from 25 to 80. In fact, the District Board of Thirunelveli has set an excellent example for others to follow it up, in fostering Adult-Education, through its schools. Let us hope that still more brilliant results are to follow.

It is indeed heartening to see that publishers are getting vigorously interested in the publication of literary matter, suitable for adult-beginners. The Press is an indispensable aid and great hopes are entertained that much of the initial ground in Adult Literacy can be coverd through its enlightening influence. In this connection, I have to make particular mention of Sri. Ranjit M. Chetsingh who has so well succeeded in bringing out "The Indian Journal of Adult Education", which he is himself editing.

I shall now conclude with a few words, regarding the second session of the South Indian Adult Education Conference, which met at the Victoria Edward Hall, Madura, in the second week of February, '40 with Sri. K. Santanam, M. L. A., in the chair. There was a considerably large gathering of delegates, including ladies and it was a great encouragement to have in our midst, Sri. C. Rajagopalachariar, the Ex-Premier of the Government of Madras. A novel feature was the Exhibition of Adult Literature, one of the best means of canvassing the co-operation of the masses, in the furtherance of wide-spread enlightenment. Several were the messages, received by Sri. N. M. R. Subbaraman M. L. A., Chairman of the Reception Committee, wishing the Conference all success. The most prominent of these were from Sir Mirza Ismail, Dewan of Mysore, Dr. George S. Arundale, President of the Theosophical Society, Sri. Satyamurthi, the Mayor of Madras and Sri. Ranjit M. Chetsingh, Warden of the Friends' Settlement, Hoshangabad, C. P. In all the discussions that followed it was brought home that cooperation and not compulsion was to be our chief weapon, for fighting illiteracy. Several constructive schemes were considered and resolutious passed advocating separate conferences for each linguistic area and an

intensive campaign in this direction by public bodies and citizens. It was further resolved to request the Government to make one year of rural service in spreading Adult Education, an essential condition for the conferment of a degree in the arts Course.

So, then, the seeds have been sown for the realization of the full fruits of the grown-up tree of universal mass education. In the meanwhile, let us not forget that seeding alone is not complete farming: there are more important things, besides, like watering, manuring, weeding, transplanting, etc., which require constant and careful handling and watchfulness. In other words, we have only just entered the battling ground. We have to fight on, in the teeth of opposition and obstacles. And may God bless our united efforts to bring an ENLIGHTENED INDIA.

J. L. P. Roche Victoria, M. L. A.,
President, The South Indian Adult-Education Association, (Madras.)

The Library Movement in the Tirunelveli District.

The Tirunelveli Public Library Society was founded in the year 1898, with the surplus remaining from the funds collected in connection with the visit to this district of Sir A. E. Havelock, the then Governor of Madras. The object of the Society was to maintain the Tirunelveli Public Library (which was started at the time) and occasionally to arrange for lectures on literary and scientific subjects. In 1933, the scope of the Society's work was widened; it was re-organized and brought into line with the Madras Library Association and the Library Movement. In addition to running its own library, it took up the work of spreading the library movement in the district. Its ambition is the progressive realization of the following ideal:— a network of inter-dependent libraries and reading rooms in the villages; a central reservoir library at the head-quarters circulating the books among the villages and co-ordinating the activities of the village centres and serving at the same time as a model for the village libraries.

A District Library Conference was held in February, 1934 to focus public attention on the spread of the Library Movement. The managements of the several libraries in the district and the representatives of the local bodies who were interested in rural uplift and mass education were brought together to devise the means of spreading the movement. Rao Sahib S. R. Ranganathan, Secretary of the Madras Library Association presided over the well-attended and representative Conference. The deliberations at the Conference and the decisions taken on the occasion marked a turning point in the history of the Library Society.

The first fruit of the Conference was the strengthening of the Managing Committee by the inclusion in it as ex-officio members, of the

District Collector, The District Judge, etc. The Tirunelveli Public Library was till then housed in rented buildings. For the Society to work efficiently it was felt as a primary necessity that the Library should have a building of its own. In 1935, the Government granted to the Society an excellent site in Palamcottah for the building. An appeal was launched for the collection of funds for the building and a sum of Rs. 3,000 was collected from public subscriptions. Then came the generous and timely donation of Rs. 5,000 by Sri S. Chattanatha Karayalar, M. A., B. L., M.L.C., of Shencottah. The building which consists of a hall 50 feet square with a verandah of 12 feet on all sides was completed in November, 1936 and named 'The Subramania Karayalar Public Library Hall' in memory of the father of the generous donor.

The Building was opened on the 16th of November, 1936 by H. E. Lord Erskine, G. C. I. E., the then Governor of Madras.

The Thirunelveli Public library.

Attention was first turned to the organisation of the Public Library on modern lines. The use of the Library was, till June, 1933 open only to the members of the Society, and as the first step in the re-organisation of the Library on modern lines it was converted into a free Library open to the Public. The books were classified according to the Colon scheme. The introduction of the Home Delivery Scheme within the Municipal limits of Tirunelveli and Palamcottah extended its usefulness. The library has been affiliated as a borrowing member of the Connemara Public Library, Madras.

Rural Library Service.

Systematic Rural library Service was started last year with the help of the Tirunelveli District Board. Books mainly in Tamil are circulated among the villages and the Rural Development centres run by the District Board. Some of these centres like Mukkudal, Koilpatti, Sankarankoil and Mangalagiri maintain travelling library vans (which are specially designed bullock carts) which visit the villages included in each centre at regular intervals.

Other Libraries.

The Tirunelveli Public Library Society took a number of steps to spread the library movement in the District. The local bodies were urged to open and maintain free public libraries in their respective areas and run them with a sympathetic library out-look. The Municipal Public Library, Palamcottah was thrown open to the public. The Tirunelveli Municipal Council which had a library was open to the public for consultation only. But it has now been converted into a free lending library and shifted into the heart of the town. The Tuticorin Municipality is also running a Public Library. A District library scheme was placed before the District Board by the Library Society and a library was opened by the District Board also. The Thirunelveli District Co-operative Central Bank maintains a good library and circulates books in boxes to the village societies. Besides these there are libraries in the taluq headquarters towns like Srivaikuntam, Trichendur, Ambasamudram and Tenkasi and in a number of Panchayat villages.

A proposal for the strengthening of the Library Movement.

The Municipal libraries serve specially the municipal areas and the District Board and Co-operative Central Bank Libraries serve the whole district generally. As these institutions function independently of one another, there is from the point of view of the general public which is served by all these institutions together, overlapping and duplication in the matter of the stocking of books and some wastage in the matter of staff. It is obvious that if the resources of all these institutions are pooled together by a scheme of co-operation among them the money available will go a longer way and give a better return than at present. The library society is taking up the question and it is hoped that before long Thirunelveli will set an example in library organization to the rest of the presidency.

The South India Teachers' Union.

Origin. The fourteenth November 1908 will be considered a landmark in the history of the Teaching Profession in South India. It was on that day that the delegates from all over the Province met in the premises of the Wesley College, Royapettah in connection with the organisation of the South India Teachers' Union.

The Madras Teachers' Guild which felt the need for a provincial organisation of teachers, considered at its meeting held on 21st March 1908, a memorandum for the organisation of teachers in the Presidency. The proposals contained therein were: (1) to request the managers and headmasters of high schools throughout the Presidency to organise associations of teachers in their respective schools, (2) to request the elected representatives of each of the shcool associations to start a central Teachers' Association in each of the six circles of the Presidency, and (3) to form an executive council of the Federation of Associations of the Presidency called the South India Teachers' Union. This memorandum was presented by the late Manickam Chettiar of the Muthialpet High School, Madras.

The conference of the Madras Teachers' Guild considered these proposals very elaborate and referred the scheme to a representative committee of eleven members for further consideration and action. The committee consisted of:

1. K. R. Krishna Iyer, Guntur.
2. J. B. Cotelingam, Bellary.
3. K. R. Raghunathachariar, Kurnool.
4. K. S. Swaminatha Iyer, Madura.
5. A. Panchapakesa Iyer, Madras.
6. Doss Krishnayya, Palamcotah.
7. S. S. Vyasa Rao, Trichinopoly.
8. P. Lakshminarasu, Madras.
9. P. T. Srinivasa Iyengar, Vizagapatam.
10. Rev. A. H. Davey, Mannargudi
11. W. M. Theobald, (Convener) Coimbatore.

This committee convened a meeting of the representatives of the Teachers' Associations of the Province on the 14th November 1908. These constituted themselves into the South India Teachers' Union. The rules for its working were drafted and it was decided to convene an educational conference under its auspices in December of the same year. Accordingly the first conference was held in December 1908. It was opened by Sir Murray Hammick. Sir J. H. Stone who addressed the conference was elected President of the Union for the following year and the late W. M. Theobald was elected Secretary. Among the aims and objects with which the pioneers started the institution are the following

1. To focus the opinion of the public on educational matters and 2. to improve the status, pay and prospects of teachers.

Growth. The number of associations affiliated to the Union during the first year was a mere handful. But this number steadily increased. In the year 1921 it was 80. These 80 associations were grouped into 11 circles. In 1921—22 the rules of the Union were amended to provide for the organisation of Teachers' guilds in the districts and such guilds were organised one after another in quick succession. Today the S. I. T. Union with its 18 District Guilds may be regarded as a representative organisation of teachers of the province. The total number of Teachers' Associations the Union represents is 272 with an enrolment of over 10,000 teachers. District guilds have yet to be formed in Vizag, Godavari East, Kistna, and Nellore. Cuddappah has recently organised a district guild and it is hoped it will soon be affiliated to the Union while the Bellary Guild ceased to exist.

Objectives and work. What has the Union done is a question which some may ask. It has, at its annual conferences, been focusing public opinion on the many problems connected with education and the conditions of service of teachers. It has set before itself as its objectives the following among others.

a. The promotion of corporate feeling among the members:
b. The advancement of education in the presidency:
c. The improvement of educational methods and research.
d. The safeguarding and betterment of the status, pay and prospects of teachers.

The conferences have brought about a corporate feeling among teachers, and attendance at these conferences very often exceeded 500 and included delegates from almost all the districts. Questions like Provident Fund for teachers, Security of Tenure, Standardised scales of salaries, Mother tongue medium of instruction and reorganisation of education are some of the more important of the topics that have been engaging the attention of the Union all these years. At the conference held in Vellore in 1927 the decision was taken to celebrate a Teachers' Day. In Palghat in 1931 the Teachers' Day idea developed into an Education week which sought to bring about a clear understanding between Home and School. The Education week has become an annual activity in the programme of the Union and the number of centres where Education week has been celebrated is steadily increasing. It is the object of the Union to bring about a closer relationship between the School, the Community and the Home so that there will be proper appreciation of the work of Schools.

The chief themes round which discussion and publicity centred in the Education week celebrations are:

Education and National Reconstruction.
Schools and Character Training.
Education and Changing India.
Education for the India of to-morrow.
Our Schools and Modern Education.

1927 marks an epoch in the history of the Union. It was then the Union adopted as its motto "*Raise yourself by your own efforts*". This spirit of self realisation manifested itself in the launching of two schemes, both of which were long under contemplation. The first was the organisation of the Protection Fund, which seeks to give relief to the teacher or his family on his retirement or at his death as the case may be. It has recently been registered under the Insurance Companies Act. It has completed 12 years of life and its financial condition today is considered very satisfactory. The Fund has purchased a building of its own which accommodates the offices of the Protection Fund and the Union.

The second line of activity resolved upon at this conference was the starting of an official journal which was a long felt want. The South Indian Teacher which is the official journal is now running its 13th volume. The Union felt that if it is to be of service to teachers in elementary schools it must conduct in the north Indian languages a journal specially for them. After careful consideration the Union brought out in 1936 as an experimental venture " Balar Kalvi " in Tamil.

Another important step was taken in the year 1930, when the Union constituted a Vigilance Committee with a view to render help to teachers who happen to be victims of unjust treatment by management. The watchfulness of the committee, the building up of a Profession Fund under the auspices of the Protection Fund and the creation of a Defence Fund have enabled the Union to be of some service to teachers in the matter of ensuring reasonable security of tenure of service.

The Union is affiliated to the All India Federation of Teachers' Associations. It had the privilege of organising the Fifth All India Educational Conference under its auspices in Madras in 1929. In connection with the organisation of the All Asia Educational Conference at Benares in 1930 an All India Educational Tour was planned and a special train was run. The Union is also in fraternal touch with important foreign National Associations of teachers—such as the National Union of Teachers, England; the New Education Fellowship, England, and the National Educational Association of America. It is also a member of the World Educational Press Association of America.

The Union celebrated its Silver Jubilee in 1933 in a fitting manner at Trichinopoly at the time of the Provincial Educational Conference of that year. The late pastor W. M. Theobald, the first secretary of the Union, was pleased to deliver the commemoration address. A commemoration jubilee volume was published and this contains a comprehensive account of the Union and its activities, and a Silver Jubilee Fund is being built up.

Management. The constitution of the Union has been amended from time to time with a view to fit it to discharge its ever-increasing responsibilities. The control is now vested in the Executive Board which consists, in addition to ex-officio members of representatives of District Teachers' Guilds, one from each district, elected by the concerned District Teachers' Guild. The Executive Board elects a Working Committee to carry on the work of the Union.

Conclusion. The work that has been done is by no means negligible. But the work ahead of us is what matters. The Union should be strong, numerically and financially, if the teaching profession should win its legitimate place. Let the Amabasamudram Conference show the way.

The South Indian Teachers' Union Protection Fund: Madras.

History.

The idea of starting a Protection Fund for teachers originated in the year 1918 when a large number of teachers was thrown out of employment in many districts. With a view to give some relief to the retiring teacher in his old age, and to provide for the dependants of the deceased teacher, some of the leading members of the South India Teachers' Union conceived the idea of starting an organisation under the auspices of the South India Teachers' Union.

Sri. C. S. Rangaswamy Iyengar, Headmaster of the Municipal High School, Villupuram, drafted a scheme for providing relief in cases of death, retirement, termination of service, illness and unemployment, and carried propaganda in the South Arcot District. In 1921 at the Palghat Educational Conference, Sri. S. T. Ramanujam Iyengar moved a resolution committing the Conference to the principle of 'Common Good Fund', the starting of which was also incorporated in the S. I. T. U. Rules as one of its objects. At the Thirunelveli Conference in 1924, draft rules of the Protection Fund were framed.

On 29-12-1924 a meeting was held in the Hindu High School, Triplicane, under the presidency of Sri. S. K. Yegnanarayana Aiyar, President of the S. I. T. U. to consider the draft rules. The bye-laws framed at Thirunelveli were amended after a free discussion, and a committee of action was elected to organize the Fund further with Sri. P. A. Subramanya Aiyar as its Chairman. The rules were referred to Sri. K. V. Krishnaswamy Aiyar, B. A., B. L., for legal opinion. The rules as amended by the legal adviser were made known to teachers and propaganda was carried on. A large number of teachers agreed to become members in response to the call of the Union; but there were criticisms that the rules of the Fund were unsound and unworkable from the actuarial point of view. The scheme was from the beginning based on the principle of division.

The supporters of the scheme knew that the rules required revision, and they kept themselves in touch with similar organizations in the Presidency, like the Postal & R. M. S. Mutual Benefit Fund, and the N. G. O. Mutual Benefit Fund. The rules regarding the benefit amount were subjected to scrutiny by an S. I. T. U. Committee appointed at the Nandyal Conference in 1926.

The Committee submitted its report at the Vellore Educational Conference in 1927. After a free discussion the report of the Committee with slight amendments was adopted by the S. I. T. U.

The Fund was brought into working order on the 1st January, 1928, the objects of the Fund being "(1) To provide financial assistance to the nominee or heir, or legal representative of a member, as the case may be, in case of his death, or to the member himself under the contingencies and in the circumstances provided in the rules, and (2) To promote professional solidarity and to safeguard professional interests." Out of the original registered members, 157 agreed to abide by the revised rules and the remaining dropped out. Thus did the S. I. T. U. Protection Fund come into existence on the basis of the dividing plan and monthly call system of the payments, with Sri S. K. Yegnanarayana Aiyar, the President of the S. I. T. U. as its President, Sri P. A. Subramanya Aiyar as the Vice-President and Sri S. Madhava Rao as the Honorary Secretary.

In 1930 the Fund was registered under the Societies Registration Act.

By 1932 the progress of the Fund was sufficiently telling to encourage members to rush for admission; as the first unit of one thousand had been reached, many applicants had to be placed on the waiting list.

Reorganization. After the successful working of the Fund for about 5 years, the General Body of the Fund which met at Madura on 13—5—1932 passed a resolution requesting the Board of Management to consult an Actuary about the financial stability of the Fund. The Board consulted Prof. K. B. Madhava, M. A., A. I. A., of Mysore. The actuarial report was received in January, 1933 and the recommendations of the Board based on the report were considered by the General Body at an extra-ordinary meeting held on 26—2—1933. The main principles of the actuary's recommendations were accepted by the General Body and the necessary consequential changes in the rules were made. The scheme revised on scientific insurance basis came into force on the 1st of July 1933. This scheme which made the Fund financially sound is in force today.

The year 1938 was noteworthy from two points of view. Firstly, there was the actuarial valuation and a bonus of three annas per month per unit for the period 1933-37, was declared on the basis of the valuation. Secondly, the Fund was able to purchase, reconstruct and furnish a two-storied building at a total cost of Rs. 13,500 in a very good and busy locality. The new building houses not only the office of the Fund but also the offices

of the S. I. T. U. and its two Journals, besides yielding a decent rent for the ground floor. Mofussil members of the Fund find it convenient to stay in the office when they happen to visit Madras.

As a result of the Insurance Act of 1938, the Superintendent of Insurance intimated to us that the Fund was doing life business and that, to continue its activities, it should get registered under the Insurance Act. The Board resolved to recommend to the General Body to register the Fund under Part IV of the Insurance Act as a Mutual Insurance Company, and as a preliminary to it, to get the Fund incorporated as an unlimited company under Part VIII of the Indian Companies Act. At the Extraordinary General Meeting held on 5—11—39, the Board's recommendations were accepted unanimously by the General Body.

The Fund was incorporated as a Company on 6—11—1939 and an application was sent to the Superintendent of Insurance to register the Fund as an Insurance Company. The Certificate of Registration (No. 268) was received on 16—1—1940.

So, started as a benevolent Fund to help the families of the deceased teachers a sort of charity organization, it has developed into an insurance concern, carried on on purely business lines, giving proof, if proof were needed, that teachers are capable of running efficiently and in a business-like manner financial concerns.

What the Fund does for its Members.

A member pays Re. 1. a month and his life gets insured immediately for Rs. 250. If he survives the first year, his life is insured for an extra Rs. 5. (Rs. 255). If he survives the second year, for an extra Rs. 5. (Rs. 260) and so on till at the 25th year, the value of his certificate stands at Rs. 375.

A member could pay, if he chooses, Rs. 2, Rs. 3, or Rs. 4 per month and his life would be insured for twice, thrice and four times the amount. A person over the age of 35 cannot take more than 3 units; a person over the age of 38 cannot take more than 2 units; and no teacher whose age is over 40 is admitted to the Fund.

All amounts, paid as Call money, go to the Life Fund, and not a pie of this money goes towards the expenses of the management. Expenses of the management are met by an extra contribution of Rs. 2 per annum per member. (Of this Rs. 1—8—0 is set apart for the expenses of the management and a sum of annas eight is credited to a separate fund called the 'Profession Fund' to safeguard professional interests). Since the expenses of the management have to be met from the amount collected for the purpose from members, there is an economic management. To quote the Actuary's report:

"Your expense ratio is only 8 65% of the collections, and when it is remembered that several wellknown Indian Life Offices are spending over 20% to 30% of these collections, one realises how large a benefit is derived by your profession forming such an association as this for their Mutual Benefit".

Why every Teacher should join the Fund.

Our Fund is better than any other Insurance Co. in the following ways. Firstly, premia are so low that even an Elementary School teacher can join it; and the premia can be paid monthly. (Very few life offices accept monthly payments of such a low sum as Re. 1 per month charging nothing extra for the monthly payments)

Secondly, Medical Examination is not obligatory though we insist on the testimony of responsible members of the profession. But the Board has been very careful in admitting members. This is borne out by the fact that there have been only 52 deaths so far. (1928—3, 1929—1, 1930—4, 1931—1, 1932—3, 1933—6, 1934—5, 1935—2, 1936—2, 1937—7, 1938—8 and 1939—10).

Thirdly, the rates of premia are the same irrespective of the age of admission. The fund does not admit persons who are above 40. Those who are between 30 and 40 years have to pay only an extra initial payment of Re. 1 for every year of their age above 30. No extra payment is demanded of them thereafter.

Fourthly, and we attach great importance to it, membership in our Fund is open only to members of our profession and only to the members of the S. I. T. U. (direct or indirect). The Profession fund is an integral part of it. Membership in the Fund helps to develop professional solidarity. Thus, while a member derives all the advantages of the holder of a life insurance policy, he has also the satisfaction of contributing his share in bringing about the solidarity of the profession.

Fifthly, every policy holder is a member and none other than a policy holder has a voice in guiding the policy of the Fund.

Our Fund is not a capitalistic concern. It is a democratic organization on mutual basis.

Our Actuary wrote in 1937:

"*The large number of members in the teaching profession to whom this Fund is primarily intended are either unmindful of their own interests or are unaware of the excellent benefits that accrue to them in the scheme of Mutual Help that your Fund is offering*".

Teachers of South India must realise—to quote the Actuary again:—

"*In the hard and difficult times ahead of Indian Insurance in general, it is the duty, and it is to the profit, of members of your profession to take advantage of the benefit your Fund offers*".

There are wide fields of service that need exploring and vast spaces in which the Fund must operate. The bases on which the Fund rests is sound and solid, and the greater the amount of business we build up on this basis, the stronger will the Fund and the profession become.

Progress of the Fund.

Details	1933	1934	1935	1936	1937	1938	1939
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Benefit Fund	41,829	57,879	76,823	1,00,477	1,17,979	1,29,760	1,51,856
Profession Fund	1,664	1,860	1,766	1,961	2,186	2,348	2,343
Reserve Fund	3,067	3,332	3,943	4,404	4,865	13,948	13,755
Depreciation Reserve (Shares and Securities)	...	...	...	322	680	1,027	1,240
Loans to Members	...	7,568	9,262	12,983	17,543	22,896	28,550
Total No. of Members	738	764	838	873	891	999	1,086
Total No. of Units	1,116	1,171	1,348	1,438	1,496	1,735	1,919
Average age of new members admitted	32	31·7	32·3	32·4	31·00	31·6	30·5

A Short History of the Educational Activities of the Thirunelveli Municipality.

There are 23 Municipal Elementary schools for Boys and girls besides 22 aided Elementary schools for boys and 9 for girls. Of the 23 municipal schools 3 are specially intended for Muhammadan Boys, 2 for Muslim girls, 3 for girls and 3 for scheduled class pupils,

There are three higher elementary schools for Boys one in Block I, Pettai with eight standards, one in Block II, Tirunelveli Town with seven standards and the other in Block III Tirunelveli Junction with seven standards. Besides these three higher elementary schools for boys, there is one higher elementary school for girls in Block II with six standards. There are 9 complete elementary schools with standards V of which 7 are for boys (6 for all castes, 1 specially intended for the scheduled caste pupils) and 2 for girls (one for Muslim girls and the other for all castes). Besides these, there are five feeder schools with three standards and five schools with four standards. Besides these municipal schools there are 28 aided schools for boys and 9 for girls to cater to the needs of the boys and girls of this Municipality.

Ever since 1923 compulsory elementary education has been introduced for boys only in this Municipality. The result is many more schools and teachers have to be opened and posted respectively to meet the growing needs. At present 8 schools are housed in Municipal buildings and the rest are housed in rented ones. The construction of buildings for the schools held in rented buildings is engaging the attention of the Council and it is hoped that these will be constructed soon.

98 teachers are employed in this Municipality.

Secondary grade	15	14 males and 1 mistress.
Higher grade	56	45 males and 11 mistresses.
Lower grade	24	17 males and 7 mistresses.
Untrained	3	2 males and 1 mistress.

In addition to the secular instruction given in the Municipal Schools in general steps have been taken to introduce spinning and other prevocational subjects. Weaving has been introduced in the Municipal Higher School, Perumalkoil ward on 25—6—'36 and pupils are trained to weave towels. Some of these were sold in public auction and the proceeds are being remitted to the

Municipal treasury. The Pupils take keen interest in activities of this kind. The out-turn of work turned out during the year is encouraging being 5 towels of a total length of 20 ft.

Twenty charkas were purchased for two Municipal girls' schools Viz. Municipal girls' school, Rajagopalaperumal ward and Municipal Higher elementary girls' school, Perumalkoil ward, 10 each. The outturn of yarn spun is about 8000 yds.

To secure better attendance the cooperation of the parents is absolutely necessary. With that in view, Parents' Associations have been started in each school and monthly meetings are held. This kind of gathering promotes the affinity between the teacher and the parents. The teachers before the school commences its sessions go round the locality, meet the reluctant parents and advise them to send the boys to school, explaining to them the difficulties they have to undergo in case their boys' names were included in defaulters list submitted every quarter to the attendance committee. To get accurate information as to the exact number of school age boys and girls in the Municipality census is being taken by the teachers every year.

During the year in question four meetings of the attendance committee were held and warnings were given to and fines imposed on parents who wilfully detain their school age boys from attending any recognised school.

The attendance committee is constituted as per instruction issued by the Government. The Senior Deputy Inspector of schools, Tirunelveli Range is ex-officio President while the Educational Supervisor of the Municipal schools is the ex-officio Secretary. The Head-teachers of the elementary schools for boys in the Municipality are its members. Besides these there are five non-official members of whom two are ladies.

The extension of the compulsory scheme to the school age girls in the Municipality is engaging the attention of the Council and the question will be taken up as soon as funds permit.

A Short account of the Educational Activities in the Palamcottah Municipality.

Palamcottah is well known for its educational activites in the district. It has 3 Colleges, two first grade and one second grade and 4 high schools and a large number of elementary schools for boys and girls. One of the Colleges and two of the High schools are exclusively for girls. There is a Secondary training school for women and Secondary and Higher grade training school for men. There are also special schools such as the school for the blind, the Borstal school and the school for the Deaf and Dumb. The High schools and training school as well as the colleges and the special schools are maintained by missionary societies.

The municipality is maintaining 10 Elementary schools (7 for boys and 3 for girls) and five schools for adult education. There is also a Nursery school maintained by the Municipal Council for children between the ages 3 and 5. The nursery school is probably the first of its kind in the district. It is growing very popular.

Out of the total income of Rs. 90,000, the municipal council spends Rs. 10,500 for elementary education. Most of the municipal schools are located in rented buildings which are neither sufficient nor suitable. Hence the council is preparing a programme for the construction of buildings for the schools maintained by it.

The status of teachers of the municipal schools is well paid. They are entitled to all the benefits which are enjoyed by the other members of the superior service.

The municipal council is maintaining a public library which is located in the municipal office compound. With standard books of Literature and fiction both in English and Tamil, the library is popular.

In order to educate the public, the Municipal Council is maintaining six reading rooms in different parts of the town and all of them are becoming very useful. The withdrawal by the Government of its recurring subsidy for public libraries stands as a handicap for their improvement. It is high time that the Government reconsider their policy in the matter.

The municipal council is alive to its responsibilities towards the public in educational matters and is doing its best to achieve good results.

A Short History of the Educational Activities of the Tuticorin Municipality.

The Tuticorin Municipality was among the first twentynine Municipalities constituted in this Presidency in 1866 under the Town Improvements Act X of 1865. Though important as a sea-port and as "the southern key to India", it was a very small town then, with a population estimated at less than 10,000. According to the first census taken in 1871 the population was 10,565 against the present population of the town estimated at over 80,000. From this vast increase in the bulk and population of the town and the entirely different outlook on the need of education that distinguishes the present period from the past, the increased educational facilities needed now by the town can be easily visualised.

When the town was constituted into a Municipality, there were only a few pial schools conducted by private teachers and a few schools established and run by Christian Missions: there was not a single Municipal School then. Within a few years of its establishment, however, the Municipal Commission (as the "Council" was then called) took a mild interest in education and from the year 1872—73 it was encouraging Education by annual grants known as "Salary grants" and "Results Grants" to private schools. Later, the "salary grants" were abolished and only the "Results grants" were being given. The largest number of private schools aided under this system was reached in 1892—93 when 18 schools received the "Results grants" from the Municipality. From 1906—07, the system was changed into "Teaching grants" under the new educational code.

From the year 1892—93 the Municipal Council took a more active interest in the advancement of elementary education: and it took over the management of the Muhammadan School and maintained it at the cost of the Municipality. In August 1893 it opened a "Panchama" School for the education of the Adi-Dravida children. It is noteworthy that these first active efforts of the Municipality were in the direction of the education of the minority and backward communities. In 1910 the first Municipal Girls' School was opened in Melur. In 1914, the "Panchama School" was converted into a free school for all communities including the Adi-dravidas, who were entitled for admission in all public schools. In 1917—18, two more boys' schools were opened by the Municipality, one in Vadakoor and the other in

Sevendakulam ; and in 1919—20 two Municipal Schools, one for girls and the other for boys were opened in Shanmugapuram. Later another Muhammadan Boys' School, a school for Muhammadan Girls and a school for girls in Draviapuram were opened by the Municipality. At present, the Municipality maintains two Muhammadan Boys' Schools, one Muhammadan Girls' School, and four for boys of all communities and three schools for girls of all communities. All these are Elementary Schools ; one (the Shanmugapuram Girls' School) teaching upto Standard VIII, one (the Melur Boys' School) teaching upto Standard VI and all the others teaching upto standard V.

Only three of these Municipal Schools are housed in buildings owned by the Municipality and the others are in rented buildings, some of which are not very suitable. It is expected that on the completion of the new Municipal Office building within a few months it will be possible to house the Municipal Vadakoor School in the present office building which will be very suitable for the school.

The estimated number of children of school age in this town at present is 8,320 (i. e. Boys 4,880 and girls 3,440) ; and the total number of children of school age attending all Elementary Schools in the town in 1938—39 is 8,167 (4,907 boys and 3,260 girls). The average strength of children in the Municipal Elementary Schools on 31—3—1939 was 1,925. The total number of teachers employed by the Municipality in the Municipal Schools in 1938--39 is 68. A comparison of the position on 31—3—1927 and 31—3—1939 will show that the educational activities of the Municipality have nearly doubled within the space of these 12 years. In 1927, there were 8 Municipal Schools with a teaching staff of 35 and average strength of children of 1086. The expenditure on Elementary Education then was Rs. 14,247. In 1937, the number of Municipal Day Schools increased to only 10: but the teaching staff numbered 68, the strength of children increased to 1,925 and the total expenditure to Rs. 27,661. In 1940—41, the Council has budgeted for an expenditure of Rs. 30,620 against which the only extraneous aid received is the Government grant of Rs. 4,821 and a fee income of Rs. 450.

With a view to making the illiterate adults literate and preventing such of the members of the labour classes as have had some education in their youth from lapsing again into illiteracy, this Municipality has taken up recently a scheme of Adult Education. This was inaugurated in January 1939 when two centres for men were opened in two different parts of the town. Since then two more centres have been opened of which one is for Adult women. The Municipality meets the cost of running all

these centres. The proposal of the Council to open three more centres has just now been sanctioned by the Director of Public Instruction.

To improve the attendance of adults at the centres, money prizes for the best attendance and free cinema tickets for good attendance are provided by the Committee. The Committee is indebted to the local cinema proprietors for their co-operation in this respect.

The method of Mr. S. G. Daniel and his books are used in all the centres, while other methods are also tried to find out their relative merits and usefulness for making illiterates literate within the shortest possible time. At present it takes normally about 6 to 9 months to teach the 3 R's to an adult illiterate. The Adult Education Committee have issued so far 20 certificates of literacy to men who joined the centres as illiterates.

Industries in Tinnevelly District.

In spite of the vast resources in various commodities industrial life of the district is only at a low ebb. Persons depending upon major industries do not come up to even 5% of the whole of the population and even the few industries, mostly cottage ones, are not in good condition and do not give a fair return to the people. An attempt is made here not merely to consider the present position of the various industries under individual headings but to discuss, to an extent the possibilities for one or two large scale industries that the district presents.

I. Cotton.

Tinnevelly is one of the chief centres for cotton growing, which is confined to the Northern Taluks of Koilpatti and Sankarankoil where the typical black cotton soil exists. Both the indigenous and American types are found to grow, of which the latter predominates. The TINNEVELLIES are a group developed here and hence the name. The fibre obtained is of the medium staple $\frac{7}{8}''$ type which finds application for making cloths for ordinary wear. Handlooms are maintained to employ even the short fibre of cotton for making carpets, blankets, etc. While the total acreage under cotton was about 300,000 acres in 1930—31 it rose up to 525,000 acres, yielding nearly 128,500 bales of cotton each weighing 400 lbs. Cotton provides employment for nearly 4% of the population in the presidency and for more in the district. In Tinnevelly alone, out of a total of 280,000 acres under cotton, nearly 80% was under "Tinnevellies" referred to above. The cotton that is picked is first ginned, pressed and transported to factories in the district and elsewhere or exported. Inter or cover crops like coriander are introduced in the growing of cotton. Recently some trouble has been experienced in growing this species after cholam, the latter being grown for fodder purposes. When cholam is not cut at shot blade or before the grain is formed, the soil appears to get diseased preventing the normal development of the plant. On the other hand, where cumbu precedes cotton, the yield is unaffected and good. The problem relating to this disadvantage is at present being investigated at Coimbatore, and Koilpatti since it is believed to be purely agricultural in character. The practice adopted by the wise agriculturist may have to be modified, if not discontinued. This is peculiar to this district alone. Extensive work has also been undertaken in breeding different types of cotton, with reference to local conditions. Karunganni is a selection from the "Tinnevellies".

Cotton ginning is a well established industry in the district and does not call for further special remarks. Only two items are of any importance, *viz.*, the disposal of cotton seeds and the possible utilisation of short staple cotton for rayon production. With reference to the latter there is a great potentiality in view of the proposed alkali production in South India. Rayon production is thus a profitable enterprise. Considerable volume of work has been done elsewhere, and our country alone is in the background. Since our importation of these articles has been on the increase in recent years, this industry offers enormous possibilities. Since short staple fibres cannot serve adequately for the production of yarn of fine counts, it can be used for this with great advantage and success. It seems far better to start a concern of this type with high capital than to add to the large number of ginning factories already existing, leading to underselling and competition.

II Jaggery.

One of the ancient industries of the district is that of jaggery a product of the tapping of palmyra palm. This palm grows luxuriantly in the sandy strip of the south and south east taluks of the district, where, at a place the tract is nearly 40 miles in length and is known as 'Palmyra forest'. Grown also elsewhere the total number of trees in the district exceeds 10 millions, certainly the highest figure in the Presidency. The tapping of the juice of the trees is mostly done by the people of Nadar Community as a cottage industry, who boil the juice and convert it into jaggery and sell it as such to factories for conversion into sugar or for the consumption of the people of the district. The total output of jaggery is nearly one lakh of candy per annum.

The average amount of jaggery purchased by

Parry & Co.	Thatchanallur Mills.	Alwarthirunagari Mills.
15,000	6000—8000 (in candies)	4,000

[Note:— The figures are approximate]

The jaggery obtained is sold for prices varying from Re. 1 to Re. 1—8—0 the minimum gain being 3 annas and 9 pies. One woman can do "3 rounds a day and generally a whole family gains a rupee per day".

Subsidiary industries from palmyra are mat and basket weaving from its leaves.

III. Sugar.

The district does not have any extensive growth of sugarcane. Its sugar supply is from outside the district. Occasionally, sugarcane is grown as a rotation crop and supplies a small quantity of jaggery for internal consumption. But this deficiency is made good by the fact that there is an abundant supply of palmyra palms which are considered to be better than even canes in the matter of sugar production. This palm is a rich source of sugar, and can be conveniently worked up for the manufacture of this article of daily necessity. The annual production of this sugar is rated at more than 11,000 tons nearly half of which is being absorbed by the Travancore Sugars, Thuckalay, and the East India Distilleries at Nellikuppam where it is refined. The other half is being utilised by the two sugar factories situated at Thachanallur and Alwarthirunagari for the same purpose. The molasses that arises in the process of crystallising the sugar from the concentrated juice is consumed by the above concerns, with the exception of the one situated at Alwarthirunagari, for the production of anackor country spirit, alcohol of less than (350 P). It is to be noted that the sugar firm at Thatchanallur has recently undertaken the manufacture of denatured spirit (alcohol of roughly 52. O. P.) on a large scale, which seems to be competing in the district both in quality and quantity the one that was all along being imported from Nellikuppam. In spite of the development of aerated water industry in and around the district, the Thatchanallur factory is letting waste the vast amount of carbon dioxide that is being produced while the molasses is being fermented for the production of alcohol, the result being, the soda water concerns situated in the Tinnevelly Dt. and in districts nearer to it, have to bring down the gas from Nellikuppam, paying heavy Railway freight, which automatically increases their cost of production.

The jaggery finds application in the manufacture of sweetmeats, candies etc. and in curing tobacco. A superior variety of sugar known as *Sillukkaruppatti*, is exported to Ceylon.

IV. Salt.

In the amount of production salt takes the place next to cotton. There are nearly 16 salt factories in Tinnevelly with an average out-turn of 45 lakhs of maunds of salt which brings in a duty of 60 lakhs to Government. Travancore imports a large quantity of Tinnevelly salt.

The rate of production is no doubt the highest in this District. That the salt produced at Tuticorin is perhaps the highest will be evident by the following table:—

Selected centre	Quantity of salt produced in 000 maunds for the years.			
	1927	1930	1933	1936
Naupada and Pennguduru salt circles adjoining Waltair.	3351	2038	2897	1290
Madras depot and Markkanam salt circles adjoining Chingelput	2511	477	1897	1149
Tuticorin salt circle adjoining Tinnevelly.	3280	3175	3749	3583

At present the most potential source of magnesium and other components is being literally thrown away by not working up bitterns. The bitterns is a rich source for hydrochloric acid too. The utilisation of the bye products will to an extent minimise the cost of production. A wide field for improvement and for greater production of salt thus exists. With the rate of production being the highest, what is further necessary relates to a scientific examination of the helpful factors with a view to harnessing these for the maximum rate of salt production in a comparatively cheap manner. Being bye-products, hydrogen and chlorine can be made to combine and yield hydrochloric acid. Even by themselves, each one of these has independent applications. Thus, hydrogen is useful in reduction processes including hydrogenation of oils. Chlorine is itself used in water purification, in the manufacture of bleaching powder for which there is a considerable market.

A more useful venture for utilising salt as raw material would be to electrolyse it at an elevated temperature to give rise to more valuable compounds. In this way, sodium chlorate is produced and can be removed as soon as it is formed. Hydrogen also is evolved which can be recovered. With sodium chlorate as the base, we can produce potassium chlorate, which is an essential constituent for the match industry. Considering the enormous imports of this chemical into India, the above should pay itself readily. The production of a few thousand tons per year seems, in the writer's opinion, to be quite a normal venture and will stabilise the match industry also. Sodium and calcium chlorates find application in controlling weeds in agricultural and other arable lands for which there are immense possibilities.

These seem to be possible because of the ready availability of salt in India. Electric power would also appear to be cheap. At

any rate, the Government can be induced to provide the same at concession rates till the industry stabilises itself. In this respect, Papanasam Hydro-electric Scheme should be encouraging for such enterprises.

In the end, it may be added that salt finds wide application in this district in the curing of fishes, and this is quite a flourishing industry.

V. Oil Pressing Industry.

Country 'Chekkus' (ghanis) usually press the seeds—gingelly, castor and groundnut being the most important. The extraction is carried out mainly by a class of people called Vanyas, who live in large numbers in Pettai, Kallidaikurichi, Sermadevi and Tenkasi. Pettai is one of the largest centres, commanding nearly 60 mills. Gingelly grown locally, is sufficient only for 4 months' work and so extra is imported. Part of the oil extracted meets the local demand, the rest being exported out. Ground-nut oil pressing is not carried on in a large scale.

"The exploitaion of the vast oil seed sources must depend to a great extent on general industrial development and setting up of factories utilising vegetable oils as raw material". The oil-crushing industry can thrive only in those places, where there are means of utilising the manufactured vegetable oil. No doubt due to lack of proper crushing by machinery, most of the oil-cake is exported to foreign countries, which find it profitable to re-export it back to India after extracting out the uncrushed oil. But a huge expansion on this line is possible, only if adequate steps are taken for the starting of industries which depend upon vegetable oils and fats. A consideration of these will now be attempted.

A large percentage of the amount of vegetable oil and fat manufactured in the western countries, is consumed by soap industries. Factories established for the production of artificial ghee would also demand a large quantity of vegetable oils and fats and in the expansion of these industries lies the real solution to the problem as to how the heavy export from the presidency of these oil seeds and import into it of the soap and artifical ghee and allied commodities can be effectively stopped. As the industry grows there will be a simultaneous increase in the demand for hardened oils and fats. The hydrogen that can be obtained as a bye-product in the alkali industry (vide above) can profitably be utilised for the hardening of the unsaturated oils. As existing at present, the Indian soaps depend upon tallow—either locally manufactured or imported from foreign countries like Australia New Zealand and England.

Where the former is of a very indifferent quality, the latter source is very expensive. The hardened fats can be used for the manufacture of:

1. Artificial Ghee, ghee substitutes and margarine,
2. Lubricants,
3. Candles, and
4. Insulating composition, and in the tanning of leather.

It is at a time, when the Government of India are considering to take definite steps for the improvement of the oil industry, this section is being written and it is fully hoped that the necessary fillip will be given by the Government for the establishment of highly powerful machines for pressing the seeds and for obtaining the maximum yield.

The oil cake is used both as animal food and as a manure.

VI. Gold Lace industry.

Madura town was once famous for the manufacture of Gold and Silver threads called lace "which figures so largely in the borders of the more expensive kinds of cloths and turbans." But the industry there is declining. In talking about this industry the authors of the last Census observe, "Viravanallur (Tinnevelly) is the only place where the flattened silver threads of Madura are bought, twisted and smoothened with yellow colour. The thread is twisted round yarn after it is coloured yellow. The yarn used for twisting is 70 and 80 counts of red and white combined". The whole process that follows, from the introduction of this yarn into the whole machinery of bamboo poles to the impartation of yellow colour to the silver thread by means of turmeric powder, demands of the worker such an amount of exactitude and precision, as can scarcely be described. Exact data relating to this industry are lacking.

VII. Brass Pots.

At Mannarkoil and Vagaikulam near Ambasamudram there is a flourishing brass and bell metal industry. The Kamma community of the district are mainly engaged in making brass and copper vessels. Most of these pots or kudams are absorbed by local merchants. The workers have to turn out vessels according to the size and texture the merchants want. They buy plates costing Rs. 2—8—0 per padi (a padi being 34 palams) and advances are made for these and for other preliminary expenses. Usually a cooly of Rs. 1—8—0 per padi is paid to the worker.

Sankarankoil, Pettai, Pudukudi, Karaikudi and some other villages manufacture these pots in a large scale and usually lead is used for fixing the upper edge of the pot. Each part of the vessel is done separately and then bound together and lining and polishing are done as the last stages of the process.

VIII. Tobacco.

Most of the tobacco cultivated in the rural parts of the district are consumed locally and the rest exported out to Travancore. The following tables show the total area under this crop for the year 1934—35 as compared with normal, the output in tons and quantity exported to the State.

Area under cultivation in acres in		Output of tobacco in tons as compared with normal (1919)	
1934—35	Normal	1934—35	Normal
1070	1050	560	560

Note: Yield is in dry leaf. Dry leaf may be converted into cured one by multiplying by 3 owing to the large quantity of jaggery used.

Amount of Tobacco exported to Travancore in the years (Tamil) from Tinnevelly.

1106	1107	1108
1,923 candies, 526¾ lbs.	1,860 can. 552½ lbs.	1609 cand. 231½ lbs.

IX. Beedi Manufacture.

This industry is resorted to mainly in Pettai and Mukkudal. Muhammadan women are the main workers as they could carry on the work in their homes. The leaves are dried and twisted into convenient sizes and in a day a woman manufactures 1000 beedies and earns a wage of 4 as. Carried on a large scale in the district, the industry according to the recent report of the Government of Madras, "supports nearly 5000 families in Melapalayam and 40 master-merchants at Mukkudal". The industry for want of sufficient supply of Beedi leaves is falling down. Growing these in the adjoining forests should be encouraged and a sufficient supply be made available.

X. Pottery.

One of the important crafts of the South Indian Villages is pottery, carried on by a special community called 'Kusava'. Out of common earth, clay etc. vessels of different sizes are made very finely and the earth required if generally obtained free of cost from tanks nearby. The village potter, depending upon his primitive wheels rotated with his own hand, produces nearly 10 to 15 pots of different sizes in a day and though the industry supports many labourers of the district, who have, besides, the occupation of brick and tile making, the Tinnevelly-pots do not have a good name as they lack in strength and glaze. The possibility of converting the white clay, found in some places, into porcelain materials is not yet explored.

XI. Handloom Weaving.

The most enterprising industry of this district is that of the handloom. According to the recent Census, this is the only district which commands a working number of more than 20,300 handlooms, occupying thereby the premier place in the Madras Presidency. The district is known to manufacture cloths of different kinds including the well known *Kacchais* of Viravanallur, and the famous *mundus* of Brahmadesam and of Melapalayam. The latter find a ready market in the neighbouring state of Travancore, being their national dress. Melapalayam is also the centre for carpets, which find quick sale in the district and elsewhere. Nearly 4,000 families have their living on this trade with double that number of handlooms. At Viravanallur, 1500 looms are functioning. Madras handkerchiefs and kailies are made of coloured handwoven fabric, which has a market of its own in the countries that have been colonised by the Tamilians. Thus, there are articles which can be cheaply manufactured and with a good market. The handloom industry should be a cooperative concern, so that the middleman's mischief may be withdrawn leaving the wage-earner to eke his livelihood. The economic poverty of the weaver class is a feature which must be gone into with care and sympathy, if the industry is not to be choked.

XII. Mat Making.

This is an activity which is peculiar to this district and is restricted to Pettai, Pattamadai and some other places. Mats are made both from palm leaves, tender as well as mature and from grass. That prepared from the latter is the more important and attractive commodity, the manufacture of which ought to be standardised. These are of superior composition, made from *Korai* grass which grows along the banks of the Thambraparni. The reeds manufactured are generally dyed with different colours and in the making of crude or ordinary type of mats, aloe fibre is made use of for the warp portion. The mats are exported to Burma and Straits Settlements. A finer variety of mats is made at Pattamadai, for which a special treatment is made to the grass. For this type the kind of grass required is found to grow in a small patch of land near Karungadu for a stretch of 5 miles with the total area of a few square miles. The producers appear to be restricted to about 30 families only, who belong to the mahomedan class. They are well versed in the art of making even 140 and 130 counts. This is an industry which requiries to be tended, controlled and marketed after suitable advertisement. This fine mat should, in the writer's opinion, find an appreciative market in the western countries if properly advertised. "The texture of the

best of these is so fine that though crumpled in the hand like kerchief, they will remain undamaged. They form a delightful spread to sleep on". A mat which costs 50 or even 100 Rs. is not unknown. Even as a curio production, this industry deserves encouragement, and it has won gold medals in exhibitions. Cheaper varieties are manufactured in hundreds and sold also at that rate. But this is also true of other parts of the Presidency. It is the finer type of mat that is characteristic of this district. It is at the moment a dying industry which should be resuscitated to its pristine level.

In conclusion a word on the choice of the locality may not be out of place. So far as the district is concerned this is indeed the most vital point. Abundant water supply, cheapness of fuel, nearness to source of raw-material and easy transport of both the raw and finished product are features which determine the superiority of one locality to another. Two places naturally strike one acquainted with the district; Tuticorin and Tinnevelly. When one realises the water difficulty even for drinking purposes in Tuticorin all other advantages that may deserve enumeration appear to dwindle in comparison. Tinnevelly is the busiest town in the District and so it is not an altogether ideal place. In the opinion of the writer Ambasamudram would be the ideal centre at least for some of the ventures suggested herein. At the moment it is the seat of one of the most important mills. The presence of Ghat regions can ensure a perennial supply of fuel, although this region does not appear to have been thoroughly surveyed. It is bound to have a cheap supply of electric power in the very near future for the Papanasam Hydroelectric power is being expedited. In so far as some industries are concerned, the raw materials are at hand. It is connected with all the important towns of the district by excellent roads. It is quite near to Travancore which is perhaps the best customer for the manufactured products. The nearest port, Tuticorin, is not far off. In view of all these, the claims of this premier Taluk Headquarters seem to be well founded for a real industrial venture.

(By courtesy of Tinnevelly Dt. Commercial Assn.)

The Thirunelveli District Teachers' Guild.

The Thirunelveli District Teachers' Guild was started on 3rd November, 1923 mainly through the efforts of Sri A. Sundaresa Iyer, M. A., L. T. of the Caldwell High School, Tuticorin. The first President was Sri T. Krishnaswamy Iyengar, B. A., L. T., the Headmaster of the Rajah's High School, Ettiyapuram which was then in existence.

The Guild has on its rolls to-day 3 College Associations, 20 High School Associations, 2 middle school Associations and one taluk union of Aided Elementary Teachers. Till last year the Guild had some Elementary School Range Association on its rolls. One of them was a women teachers' Association. But as a consequence of the Government orders issued with reference to their membership the Guild had to disaffiliate them. It is the ambition of the Guild to start a campaign of enrolling Elementary teachers in the near future on individual basis and then to start Taluk unions in various centres. It is also its ambition to start a women's branch.

True to its objectives the Guild has been promoting the cause of Education and the interests of the profession in the District by holding periodical meetings and conferences at different centres in the District and arranging for lectures on matters educational. It loses no opportunity to quicken the professional conscience in the teacher and to help him to strive for making himself more efficient so as to be worthy of the noble calling he has taken to.

The Guild keeps a constant watch through its vigilance committee on the service conditions of the teacher and secures for him in its own limited way the most favourable terms where and when disputes arise.

The Guild is anxious to take its share in the sphere of provincial activities and with that end in view a clause in its constitution makes it obligatory to remain affiliated to the S. I. T. U., Madras. Its eagerness to take its proper place in the province is well evident from the fact that just a year after its inception it invited the Provincial Educational Conference to be held at Tinnevelly under its own auspices. Under the presidentship of Sri S. Satyamoorti, B. A., B. L. the Provincial Educational Conference was held in the premises of the C. M. High School, Tinnevelly on the 5th, 6th and 7th of June 1924. Feeling that it should again have the honour of holding the Provincial

Educational Conference, the Guild has invited the 31st. Provincial Educational Conference to Ambasamudram. It may be of interest to note that this decision was taken even two years ago and the conference has been eagerly awaited by the District. The Guild is indebted to the Teachers' Association, Tirthapti High School, Ambasamudram and its talented president, Sri E. H. Parameswaran, the live wire of the Guild for coming forward to arrange for the conference.

The prestige that the Guild has been able to command and the position it holds in the public life of the District can be guaged from the fact that each of the Taluk Education committees in the District has a nominee of the Guild on it.

The Guild has been registered under the Act 21 of 1860. The affairs of the Guild are managed by an Executive Committee consisting of the representatives of the affiliated Associations and the Office bearers. The Office bearers include a President, a Vice President, a Secretary, a Treasurer and the Representative of the Guild in the Executive of the S. I. T. U.

OFFICE BEARERS FOR 1939—1940.

President :	Sri. E. H. Parameswaran, M. A., L. T., Tirthapati High School, Ambasamudram.
Vice President :	Rev. Fr. Lobo, S. J., B. A., L. T., St. Theresa's High School, Vadakankulam.
Secretary :	Sri V. Venkatakrishnan, B. A., L. T., Coronation High School, Srivaikuntam.
Treasurer :	Sri E. M. Subramania Pillai, Board High School, Sankarankoil.
Representative of the Guild in the S. I. T. U.	Sri. G. J. Devadassan, M. A., St. John's College, Palamcottah.

LIST OF AFFILIATED ASSOCIATIONS.

1.	High School	Pattamadai
2.	,,	Gopalasamudram
3.	St. Francis Xavier's High School	Tuticorin
4.	S. A. V. High School	Tuticorin
5.	Caldwell High School	Tuticorin
6.	Board High School	Tiruchendur
7.	,,	Koilpatti
8.	Coronation High School	Srivaikuntam
9.	Sri Manthiramoorthy High School	Tinnevelly
10.	C. M. High School	Tinnevelly
11.	St. Xavier's College High School	Palamcottah
12.	St. John's College	Palamcottah

13.	Board High School	Nanguneri
14.	,,	Tenkasi
15.	Board High School	Kadyanallur
16.	,,	Sankarankoil
17.	Tirthapati High School	Ambasamudram
18.	Pope Memorial High School	Sawyerpuram
19.	C. M. High School	Mengnanapuram
20.	St. Teresa's High School	Vadakangulam
21.	M. E. L. I. M. High School	Vadakangulam
22.	Boys' High School	Nazareth
23.	M. D. T. Hindu College School	Tinnevelly
24.	Hindu Middle School	Veeravanallur
25.	George Middle School	Kallidaikurichi
26.	Ambasamudram Aided Elementary Teachers' Union	Shermadevi

V. Venkatakrishnan,
Hon. Secretary.

Educational Institutions in the Tinnevelly District

Tinnevelly the southern most district of the Presidency has an area of 4315 square miles, with a population of 2,046,967. The percentage of literacy in this district is 15. The literacy among females is, however, low and it is only 2·5% of the female population. The number of persons between the ages 5 and 15 is 489,678 and the number of scholars in recognised Elementary and Secondary schools is 150,781. Aided mission and non-mission agencies are doing their best to provide educational facilities for the people of the district. Out of the 2,169 Elementary Schools for boys with an enrolment of 121,059, 1,807 are aided schools. Of 320 Elementary Schools for girls, 149 are managed by aided agencies. The enrolment in the Elementary Schools for girls is 19,694. The District Board, Tinnevelly manages 6 High Schools and the mission and non-mission bodies each manage 5 Middle Schools and 10 High Schools. There are two First Grade Colleges for men and one for women, one Second Grade College, for men. There are 6 Training Schools 3 for men 3 for women. Excepting one Industrial School for girls, the other seven Industrial Schools are run by mission bodies. At Palamcottah a large number of educational institutions is to be found, there are three schools for Deaf, Dumb and Blind.

A list of institutions is given below:—

COLLEGES.

Hindu College, Tinnevelly; St. Francis Xavier's College, Palamcottah; St. John's College for Men, Palamcottah; Sarah Tucker College for Women, Palamcottah; V. D. S. Sanskrit College, Kallidaikurichi.

HIGH SCHOOLS

Board High School, Kovilpatti; Board High School, Nanguneri; Board High School, Kadayanallur; Board High School, Tenkasi; Board High School, Sankaranainarkoil; C. M. High School, Tinnevelly; Hindu College School, Tinnevelly; Srimanthiramurthi High School, Tinnevelly; St. Francis Xavier's College School, Palamcottah; St. John's College School, Palamcottah; St. Francis Xavier's School, Tuticorin; S. A. V. High School, Tuticorin; Caldwell High School, Tuticorin; High School, Gopalasamudram; Tirthapati High School, Ambasamudram;

High School, Pattamadai; Coronation High School, Srivaikuntam; A. V. Joseph School, Ittamole, M. E. L. M. High School, Vadakankulam; St. Theresa's High School, Vadakankulam.

MIDDLE SCHOOLS

Hindu Middle School, Viravanallur; Ramaswami Pillai School, Ilanji; Hindu School, Alwartirunagari; George Middle School, Kallidaikurichi; M. E. L. M. School, Vadakankulam, C. M. S, Mary Arden School, Palamcottah; C. M. S. School, Megnanapuram; S. P. G. School, Nazareth; C. M. S. School, Surandai; C. M. S. School, Dhonavur; St. Joseph's School, Anjengo.

HIGH SCHOOLS FOR GIRLS.

Sarah Tucker School, Palamcottah, St. Ignatious School, Palamcottah; St. Aloysius School, Tuticorin; St. John's School, Nazareth.

MIDDLE SCHOOLS FOR GIRLS.

C. M. S. Mary Sergeant School, Palamcottah; St. Mary's School, Sawyerpuram; Elliot Tuxford School, Megnanapuram; Sacred Heart School, Anjengo.

TRAINING SCHOOLS FOR MASTERS

Government Secondary Training School, Tinnevelly; Government Higher Elementary Training School, Koilpatti.

TRAINING SCHOOLS FOR MISTRESSES

Government Higher Elementary Training School, Tinnevelly Sarah Tucker's Training School, Palamcottah; St. John's Training School, Palamcottah; St. John's Training School, Nazareth.

INDUSTRIAL AND SPECIAL SCHOOLS.

S. P. G. Art Industrial School, Nazareth; St. Joseph's Industrial School, Adaikalpuram; C. M. S. Industrial School for the Blind, Palamcottah; St. Ignatious Industrial School for the Blind, Palamcottah; R. C. Lace School, Vadakankulam; Hindu Girls' Industrial School, Kudankulam; Holy Cross Convent Industrial School, Tuticorin; Sacred Heart Industrial School, Anjengo; T. D. T. A. Blind Boys' School, Palamcottah; C. M. S. Deaf and Dumb School, Palamcottah; T. D. T. A. Blind School for girls, Palamcottah.

EUROPEAN SCHOOLS

High School of the Convent of our Lady of Mount Carnal, Tangasseri; Holy Cross Middle School, Tuticorin.

M. D. T. Hindu College, Tinnevelly.

HISTORY OF THE COLLEGE

Seventy-nine years ago, when there were only Mission Schools available in this District for English Education, the leading

citizens of this district contemplated the establishment of an institution of their own and started a society called The Educational Society and started an Anglo Vernacular School in 1861.

The year 1876 saw it raised to a Second Grade College affiliated to the University of Madras. The Management raised it to the First Grade in 1924.

Unfortunately, this transformation involved a heavy financial burden which became very severe by 1929. The University authorities under threat of disaffiliation, insisted on a Capital Endowment Fund of a Lakh of rupees. The situation became extremely critical in 1932 when the present Principal—Mr. Alexander Gnanamuthu—and the devoted staff aided by enthusiastic Gentlemen of the Town launched a door to door collection campaign for the endowment of the College. Their unsparing efforts were fruitful but the amount realised was only a third of the sum required by the University. Just then Messrs. Diraviyam Pillai and Thayumanaswamy Pillai were pleased to donate a lakh of rupees to the Capital Endowment Fund of the Institution and placed it on a sound financial position. The College has now to its credit a Capital Endowment Fund of 1½ lakhs. Special mention must be made of the unique sacrifices made by the members of the Staff during the last 8 years.

The College provides instruction for the Intermediate and B. A. Degree Examinations.

Principal: Alexander Gnanamuthu, M. A.
Secretary and Correspondent: M. D. T. Kumaraswami Mudaliar, M. L. C.
Headmaster: K. Subrahmania Iyer, M. A., L. T.

St. Xavier's College, Palamcottah.

St. Xavier's College, Palamcottah, the largest educational institution in the Tinnevelly District, offers opportunities for higher education to all creeds and classes in the district, although its primary aim is to cater for the educational needs of the Catholic community.

Coming into existence in 1923, as a second grade College, the College has been, in the words of the University Commission of 1928, "energetically developed" since. In 1925, it was raised to the status of a first grade College, offering instruction in Mathematics and History in the B. A. Course. At the same time the group Mathematics, Physics and Chemistry was added to the Intermediate Course. A further addition to the Intermediate

subjects was the combination Physics, Chemistry and Natural Science. This was started in 1927; and in 1930 Economics was added to the curriculum of B. A.

SCHOLARSHIPS.

Scholarships are annually awarded to deserving students on the results of the Intermediate Examination in Arts and Science and of the S. S. L. C. Public Examination immediately preceding, in the proportion of not more than one for every twenty-five students in the intermediate classes, and not more than one for every twenty students in the B. A. classes. They shall ordinarily be equal in value to the tuition fee.

In addition to the remodelled Hostel accommodation already enjoyed by the College Students, a new hostel, called the "St. Xavier's Hostel", has been constructed to house 40 students in "single rooms". The hostels are open to all without distinction of creed or community. The messes however will remain distinct and separate.

The College runs also a Catholic Boarding House meant for unmarried Catholic students.

As the College is situated in a salubrious locality, "the High Ground", just outside the town, the health of the students has always been exceptionally good.

LIBRARY.

The College possesses a library of 9700 volumes.

A Special Library of select books is maintatined for the use of students in the Science courses.

There is ample provision for games in the extensive grounds around the College premises.

Principal: Rev. Father S. Arulswamy, S. J.

St. John's College, Palamcottah.

St. John's College, Palamcottah originally known as the Anglo Vernacular School was affiliated to the Madras University in 1878.

In the meantime another Anglo-Vernacular School had been opened in Tinnevelly Town on the Courtallam Road, adjacent to the Town Church. In 1880 the College classes of the Palamcottah institution were transferred to the Tinnevelly School. Thus the Tinnevelly Anglo-Vernacular School became a College known as the C. M. College. The Palamcottah institution remained a High School called the C. M. S. High School.

In 1896 the C. M. College moved to a new site on the road between the Junction and the Town. Here under the guidance of the Rev. Henry Schaffter, M. A. and Mr. J. Anbudaiyan, B.A., L.T. the institution flourished for a quarter of a century.

In June, 1920 the Rev. H. P. Young, M.A., B. Litt. became the Principal of the College. He wanted to move the College department to Palamcottah and attach it to the old C. M. S. High School and got the approval of the authorities, Mission and government. In October 1925 the foundation stone for the new buildings was laid by His Excellency Lord Goschen, then Governor of Madras. It was on that occasion that the name of the institution was changed to St. John's College.

There is ample ground for expansion. The latest report of the Madras University Commission says: " The accommodation is good, ample for the purpose, and in this respect the St. John's College, Palamcottah may be considered an ideal Second Grade College."

The College is managed by a Governing Board consisting of the Bishop of the Diocesi, Diocesan representatives, two persons (preferably Christian officials of the district) nominated by the Bishop, the Principal, Headmaster and a representative of the staff.

The College is essentially a residential institution as nearly 80% of its students reside in hostels.

Principal: Rev. G. T. Selwyn, M. A. (Cantab).

Sarah Tucker College, Palamcottah.

About a hundred years ago Sarah Tucker College was founded with the aim of educating girls and of providing Christian Teachers for the Tinnevelly District. The Blind School and the Deaf School, Palamcottah, both had their origin in Sarah Tucker College compound, and they are thus an offspring of that institution.

The Training School for Secondary Teachers continues its work of training teachers.

The numbers of students studying for the Intermediate has increased rapidly in the last few years, and a need was felt for a first grade college for women in Palamcottah. In 1939, the college became affiliated to the Madras University for the B. A. course; and Mathematics, Physics & Chemistry were added as optionals in the Intermediate course. Last year there were ten students studying in the Junior B. A. class.

In order to accommodate the extra numbers a fine and spacious new college building has been erected in the north east of the compound. In July 1939, the ground floor of the building, built as a memorial to Miss Howard, a former Principal of the College, was opened by Dr. A. J. Appaswami.

The College Library is well equipped with books, many new books having been purchased or given during the past year.

Principal: Miss Hewit, M. A.

Board High School, Koilpatti.

HISTORY, GROWTH AND DEVELOPMENT, FEATURES ETC.

Started as a net cost (the Government undertaking to meet the net recurring cost) incomplete secondary school in 1918, the school was raised to the status of a High School in 1920 by the opening of the IV Form that year. It became a full-fledged High School in 1922 and the first batch of pupils went up for the S. S. L. C. Public Examination in 1923. The school was housed till October 1931 in the local Traveller's Bungalow and its out-houses supplemented by a big thatched shed for holding three classes.

In October 1931 the school was shifted to its permanent pucca building constructed at a cost of over Rs. 50,000. The school building is situated in an extensive site of about 10 acres providing ample space for the physical activities of the pupils.

Special features of the school. This is the only High School in the District where Agriculture, hand-spinning, hand paper making and oil-pressing by means of an improved oil press worked by a single bull and attended to by a single individual, are taught.

A hostel is attached to the school—the class rooms themselves being used as dormitories and study rooms.

Headmaster: V. S. Sivakolundu Mudaliar, B. A., L. T.

The Gomathi Edward Board High School, Sankarankoil.

HISTORY

The School was founded in 1901 and was managed by a committee of 21 members. It was then called The Gomathi Ambal Lower Secondary School. The name of the school was subsequently changed into The Gomathi Edward Lower Secondary School. Due to the great efforts of Rao Bahadur I. C. Iswaran Pillai and Sir S. Kumaraswami Reddiar the management of the school was taken over by the Tinnevelly District Board on 1st April 1928. The institution gradually rose to the status of a High School in 1933. This is the only High School for this taluk which is considered to be poor and educationally backward.

The average annual expenditure for the school is about Rs. 11,500.

Head Master: Sri A. P. Sivaprasad, B. A., L. T.

Board High School, Tiruchendur.

ITS HISTORY, GROWTH AND DEVELOPMENT.

From the point of view of higher education, Tiruchendur town itself, though the headquarters of the Taluk, was very backward till 1934. There was not even a middle school in this town. It was in 1934, through the untiring efforts of the then President, District Board, Tinnevelly, Rao Bahadur I. C. Iswaran Pillai Avl., Form IV was opened. By 1936 the school became a complete one. Ever since its inception the pupils for Form IV have been drawn only from the Higher Elementary Schools, in the town and in the neighbourhood. The District Board has however now resolved to open the middle school department from June 1940.

An annual contribution of Rs. 5C0 and Rs. 750 only are being contributed by the Sri. Subramania Swami Temple Devasthanam and the Panchayat Board, Tiruchendur respectively for the upkeep of the Institution.

Board High School, Nanguneri.

HISTORY

The Board High School at Nanguneri was first started in June 1918 under the management of the Sermadevi Taluk Board. In June 1921, IV Form was opened. After the opening of the IV Form, the school came under the management of the Dt. Board, Tinnevelly. In 1922, the local mutt authorities very generously offered their own buildings for school purposes. Thanks to the efforts of the members of the Improvement Committee, thanks to the generosity of His Holiness the Jeer Swamigal of the local mutt, and thanks to the liberal contributions of Sri N. S. T. Chari, M. A., Leather expert and a native of this place, sufficient funds were raised (1) to help financially deserving pupils who wished to study in the High School Forms, (2) to help the District Board in equipping the school with adequate accommodation, (3) and thus to contribute towards placing the High School on a firm footing here.

The present strength of the school is 186.

There are, besides the Headmaster, 13 members on the staff, including 4 L. T.'s, 4 Sec. grade assistants, 4 Pandits, and one Drawing and Drill Master. There are 3 optional subjects here, Math., Chemistry, and History. Sanskrit and Hindi are being taught.

Games have been organised, in the spacious school site already acquired by the District Board, for all the pupils of the school on all week days, and the games are being supervised by the members of the staff.

Head Master: R. Swaminatha Iyer,

Board High School, Tenkasi.

Started as a Middle school in June 1923 by the Tinnevelly District Board, this school was raised to the status of a high school next year with the opening of the IV Form.

The V and VI Forms were duly opened in 1925 and 1926 respectively. The entire cost of maintaining the school is borne out of District Board funds—no subsidy being received from Government towards its upkeep.

Tenkasi is important as a taluk centre and an ancient place of pilgrimage and on account of its proximity to the famous waterfalls at Courtallam".

Board High School, Kadayanallur.

The School has a good building and excellent palygrounds.
Headmaster: T. Arunagirinathan.

Tirthapati High School, Ambasamudram.

For a long time since its inception some six decades ago, the school had been functioning as an incomplete secondary institution, and it embarked on its career of greater usefulness to the public only in the year 1896 when it was raised to the position of a High School. Three years later the sixth form was opened and in the year 1899 the first batch of students was presented for the Matriculation.

To meet the imperative needs of the growing institution a new building was constructed at a cost of Rs. 46,000 in 1914 at a convenient distance from the town with the liberal help of the public of the district. This building was opened on the 21 st of October 1914 by the late Lord Pentland, the then Governor of Madras. And the institution was named after the late Tirthapati Zemindar of Singampatti, the Life-President of the School Committee, in recognition of the endowment of Rs. 10,000 which he generously made at a time when the school was in sore need of it.

With the munificent grant of Rs. 12,000 sanctioned by the Court of Wards from the funds of the Urkad Estate, the construction of a separate building for the science department was made possible. The Science Block is named the Sethurayar Laboratory after the Zemindar of Urkad. The laboratory is very well furnished, the apparatus and appliances alone being worth on a modest estimate more than half a lakh of rupees. Besides, water pipes have been laid on and a petrol gas-plant has been installed at great expense.

At the instance of Sir Henry Stone, the then Director of Public Instruction, the Government came to the help of the school

and provided it with a magnificent hostel building at their own cost in 1924. It has accommodation for 83 pupils, with boarding arrangements in two sections. It has an ideal site and, possessing spacious and well-ventilated rooms with excellent furniture, provides a comfortable home as well as a genial atmosphere for work and play to its members.

For ten years from July 1917, the institution had the privilege of having a Government Secondary Grade Training Section attached to it. The Director of Public Instruction sanctioned the opening of a secondary training section attached to the school from July 1933.

A combined Manual Training and Examination hall was constructed and opened for use in June 1929.

The School now maintains classes from the Fifth Standard. It is in possession of two plots of extensive play-grounds, one the gift of the late Dr. Appavu Pillai and other of the late Rai Sahib R. Subbier. The School is ideally situated and has been officially declared to be one of the best equipped in the whole Presidency.

The Tirthapati High School Electorate, whose object is to maintain and improve the Tirthapati High School and the Hindu Elementary School, Ambasamudram, is registered under the Societies Registration Act 21 of 1860. The School is managed by a Committee of seven members including the Headmaster. The School and Hostel have been recently electrified.

Headmaster: E. H. Parameswaran, M. A., L. T.
Correspondent: P. S. Sankara Iyar, B. A.

The High School, Pattamadai.

The High School, Pattamadai, situated amidst lovely natural surroundings, was founded in 1837 by the late Mr. R. Murthi Rao. In 1895 its management was taken over by the late Mr. P. S. Ramasesha Iyer, B. A., L. T., and in 1912 a Committee was constituted for carrying on the educational trust.

The school has been ministering to the educational needs of about a dozen outlying villages for more than half a century. It contains eight sections from Forms I to VI, the IV and VI having one additional section each. The total strength is 237 and there are 14 teachers. The school has a spacious playground seven and a half acres in extent.

The manual Training Section offers instruction in spinning and weaving to all pupils of Forms II to VI. The Young Men's Club, the Scouting and Cross Organisations, the Students' Co-operative Stores and the Fine Arts Club are some of the useful extra-class activities of the school. The *esprit de corps* among

the teachers, the tutorial system, the Old Boys' love of their almamater—these are features worthy of mention.

Headmaster: Mr. P. S. Pitchumani, B. A., L. T.,
Correspondent: Mr. P. R. Narasimha Iyer, B. A., B. L.

The High School, Gopalasamudram.

HISTORY.

The school was started in 1903, by the late Pannal Venkatarama Iyer. In 1908 it became a full blown High School. This institution has a well-equipped laboratory, a library of 600C volumes, extensive playgrounds and hostel accommodation.

STRENGTH.

The present strength of the school is about 150, with one section in each class or form. It has 14 teachers in the staff. The Teachers' Association is affiliated to the Tinnevelly District Teachers' Guild.

FINANCE.

The founder has spent in all about Rs. 50,000 from his private resources over and above the sums contributed by the public of the village. The late Correspondent Pannai V, Gopala Aiyar magnanimously made over the school and its properties to the "Gopalasamudram Kalvi Vridhi Sangam" for the efficient management of the Institution.

Headmaster: Sri. V. Subramania Sastri, B. A., L. T.,
Correspondent: Pannai S. Ramasubba Aiyer, Landlord, Gopalasamudram.

The Coronation High School, Srivaikuntam.

Started in 1880 as a Hindu Anglo-vernacular Primary School, this was run as a middle school till July 1913 when it was raised to the status of a High School and the IV Form was opened. For the first time pupils of this school appeared for the S. S. L. C. Examination in 1916.

In the early stages of its career the School was under several successive individual managers till it passed on in 1897 to the hands of Sri Sundaram Iyer and then to his son.

The School is now under the protection of the Educational Improvement Society (Srivaikuntam) which manages the School through an Executive Committee consisting of 8 elected members.

The school is now housed in two contiguous blocks of spacious buildings modern in design and well adapted for educational purposes. The Science halls and the fine gallery in the Golden Jubilee hall are the special features of the school.

Hindi and Sanskrit are the languages taught in addition to the mother tongue and English. The optional subjects provided include Chemistry, Algebra and Geometry, History, Book-keeping and Typewriting.

The extra curricular activities are Debating Societies, Dramatic clubs, Excursion parties and Class Manuscript Magazines.

Sports are compulsory for all pupils, the teachers taking turns in supervising the fields.

That the school adopted the mother tongue as the medium of instruction even as early as 1926 and that the school owned a Radio receiving set even long before Madras was thought of as an All India Radio station, well indicate the progressive views held by those connected with the school.

Headmaster; T. L. Balakrishna Rao, B. A., L. T.
Correspondent: S. Rajangam Ayyar, B. A., B. L.

Sri Manthiramurthi High School, Tinnevelly Town.

M. R. Ry. T. S. Manthiram Pillai Avl., the well known yarn and cloth merchant of Tinnevelly, started this institution in May 1918 in a rented building in the South New Street with only the first three forms, and generously endowed it with a permanent fund of Rs. 5000 for its maintenance, to which was later on added the sum of Rs. 2,250 got from the old Central School Committee. The Institution soon developed into a full blown High School and in March 1922, pupils were sent up for the first time for the S. S. L. C. Public examination. The Managing Committee of the school which was formed in April 1918 was registered under the Indian Companies Act. The Present school ground of 2½ acres was handed over to the Committee, having been acquired at a cost of over Rs. 10,000 of which over Rs. 6,000 was paid by the management. The present building was put up on this site by M. R. Ry. T. S. Suriam Pillai Avl., brother of the founder at his own cost. And in December 1923, the classes were removed to the building. Soon the school was provided with a chemistry laboratory, costing about Rs. 6,000. A Weaving Section was opened in 1935 and is doing useful work.

Situated as it is in the heart of the town the school is easily accessible to the pupils of the town and it is satisfying a long felt need of the town student population.

H dmaster: T. S. Krishnaswami Iyer, B.A., L.T.
Correspondent: Rao Sahib P. Avudaippa Pillai, B.A., B.L.

The S. A. V. High School, Tuticorin.

(A BRIEF HISTORY)

The S. A. V. School, Tuticorin was started as middle school and continued so for a very long time except during a period of

2 or 3 years in the middle, when it was tried as a High School and reverted to its former status. But since 1920, the organisation of the school and its resources were gradually and considerably strengthened; so much so, that it developed into a complete High School by June 1922. Since that time, it has been working on efficient lines with enthusiastic men on its staff and a uniformly fair record of success in the S. S. L. C. Public Examinations.

The School was originally housed in what is known as the Medical Hall. From there it was removed to an old building in Thatcher Street of this Municipality. This building was subsequently found inadequate to the growing requirements of the institution: and hence with the aid of Public subscriptions and Government Grants, the New Buildings, wherein the school is conducted at present, were completed by 1926, at a total cost of Rs. 65,000.

Headmaster: K. N. Venkatesa Iyengar, B. A., L. T.

C. M. High School, Tinnevelly.

HISTORY OF THE SCHOOL.

The C. M. High School, Tinnevelly was started in 1870 as an Anglo-Vernacular School in a storied building erected at a cost of Rs. 6000 on the Courtallam Road. The school was raised to a College in 1880 under the Rev. H. Schaffter, M. A. as Principal. The rapid growth of the Institution necessitated larger accommodation, and a fine building was put up in 1907 among the fields on the main road from Tinnevelly to Palamcottah at a cost of 66 thousand Rupees. The College and High School Classes were removed to the new premises, measuring seven acres and a half, the lower forms and classes being kept in the old building. This is now known as the Western Branch on the Courtallam Road. Another Branch was opened in the South New Street, Tinnevelly and is known as the Eastern Branch.

In 1928 the College Classes were removed to Palamcottah and joined on the C. M. S. High School, Palamcottah. The College was renamed St. John's College, Palamcottah.

Headmaster and correspondent: Samuel Muthiah, B. A., L. T.

C. M. S. High School, Megnanapuram.

History. The School was started in 1846 by the Rev. John Thomas, Missionary, and was recognised as a complete Secondary School in 1888. Now it coaches up boys for the Madras S. S. L. C. Examinations.

Strength. The School comprises of Class V and Forms I to VI. The Teachers' Association is affiliated to the Tinnevelly District Teachers' Guild.

Finances. The School is managed and supported by the Tinnevelly Diocesan Council. Sufficient hostel accommodation exists for all boarders.

Special features. A school where quiet prevails. It has a noble tradition of diligent study, sobriety and faith in God,

Headmaster: Mr. Navamani, B.A., L.T.

Boys' High School, Nazereth.

History. In 1839 the resident Missionary of the locality started an Elementary School. In 1880, it was raised to the Lower Secondary standard and in 1887, during the time of Rev. Cannan Margoshis to the Upper Secondary or Matriculation standard. In 1890 the High School classes were transferred to the Caldwell High School, Tuticorin and the school was reduced to the Lower Secondary Grade. From 1890—1912 the school was attached to the Training School as a model school. In June 1930 IV Form was started and in June 1931 V Form was opened and the first batch of S. S. L. C. students was sent for 1933 examination.

Finance. The people of the village contribute Rs. 1,500 yearly and the Diocess is responsible for like sum. With these sums and the Government grant the institution supports itself.

Special features. In 1931 book-binding was introduced as a vocational subject. There is a hostel attached to the school.

Headmaster: Mr. James Gnanamuthu.

A. V. Joseph High School, Ittamoly.

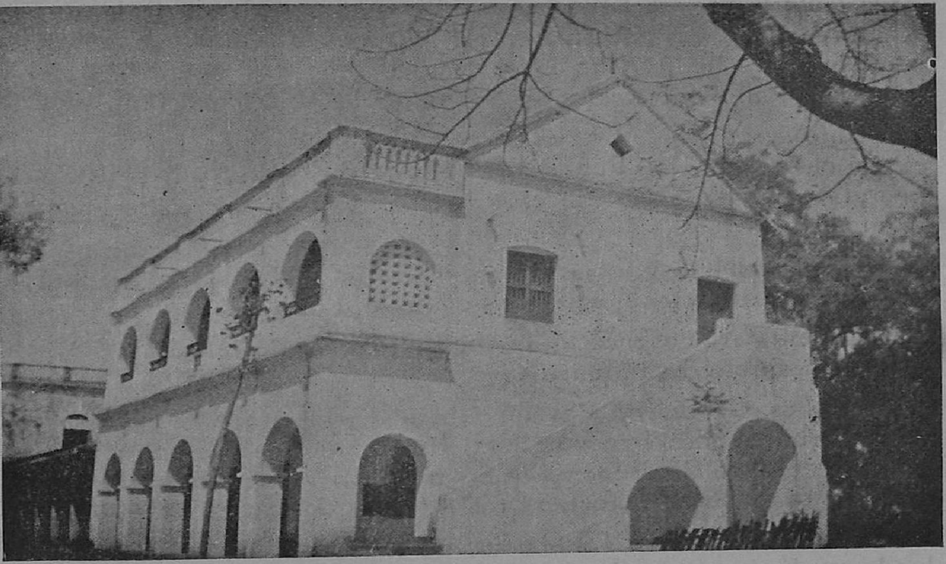
This is an indigenous Christian Institution founded in June 1920 by the late Mr. A. V. Joseph of Rangoon, originally a native of Ittamoly. The school has got Endowment properties in Ittamoly and Burma yielding normally an income of Rs. 1,300 a year. The management rests in a board of Trustees and the A. V. Joseph High School Association. The Managing Trustee is Mr. Earnest Joseph, eldest son of late Mr. A. V. Joseph, and the Principal and Manager who is mainly responsible for the conduct of the Institution is Mr. S. Duraisami, B. A., L. T. He is now also Headmaster.

The lowest class is IV and the total strength of the school is 278. Co-education prevails. There are 80 girls on the rolls. There is boarding house for non-vegetarians and a hostel for vegetarians attached to the school. Both are cosmopolitan.

Headmaster & Correspondent: Mr. S. Duraisami,

Pope Memorial High School, Sawyerpuram.

This Institution was originally started, in 1844, by Dr. G. U. Pope of Tamil fame, as a Seminary for training Christian youth. It developed into a Second Grade College in 1880, but was reduced to a Middle School in 1883. In 1930, the High School classes



were restarted, mainly by local efforts; and the school was renamed after its founder. Once there were as many as five missionaries on the staff, so much so that old boys love to call it the Oxford of South India.

Head-master & Correspondent: Mr. S. G. Tangasvami, B. A., L. T.

Caldwell High School, Tuticorin.

Caldwell High School, named after Bishop Caldwell the famous Dravidian Scholar, has been for the last six decades a beacon light to the people of Tuticorin and its neighbourhood.

It was founded in 1853 by Dr. Pope as a High School at Sawerpuram a big Christian Village. The High School developed into a Second Grade College in 1880. The College and High School classes were transplanted to Tuticorin in 1883 by the labours of Dr. Caldwell and for the next ten years worked as a First Grade College. In 1893 the College Department was removed to Trichinopoly. Since 1893 the institution has been functioning as one of the premier High Schools in this district under the management of the T. D. T. A. Until the year 1899 there was attached to this institution also a Training School for masters up to the Secondary Grade standard.

The High School, has lately expanded in several directions. A Christian and a Hindu Hostel with provision for 150 Hostlers were put up in 1914. The Manual Training Section at a cost of Rs. 3000 was opened in 1930. In 1933 in commemoration of the Golden Jubilee of the school, a new block of buildings was added for housing the Elementary School—a gift from M. E. K. Nadar Bros.—old Boys. A Kindergarten Section named as 'Rajammal Kindergarten' was put up in 1934 by another member of the same family. In 1937 the boys' reading room was opened—a gift from late Rao Sahib Kasisamy Nadar of the above said family.

Unique in the district, the School provides for many extra class activities, chief of them being the Students' Co-operative Stores, Social service Leads, Annual excursions and Annual Magazines.

The Teachers' Association organised in 1917 plays a leading part in the Educational activities of the S. I. T. U.

Students are coached up in the following optionals for the S. S. L. C. Public Examination :—

Algebra, Geometry, Physics, Chemistry, History, Commerce, Book-keeping and Typewriting. Under Manual training carpentry is taught for students of forms IV to VI and spinning and weaving to students of forms I to III.

In view of the ever decreasing Mission subsidies from England, an Endowment Fund has been started, which has reached the peak figure of Rs. 12,000, mainly as a result of the efforts of the old boys and staff.

Headmaster & Correspondent: Rev. Sathia Samuel, B. A., L. T.

St. Teresa's High School, Vadakangulam.

Vadakangulam is an out of the way village, situated about three miles east from the Tinnevelly Nagercoil Trunk road. The St. Teresa's High School was started in June 1935. Thanks to the munificence of the Right Rev. F. T. Roche, S. J. D. D., Bishop of Tuticorin, the present magnificent buildings were put up and Form IV was formally opened by his Excellency on 17-6-'35. The school has been efficiently working since then. It is gratifying to note that in the first batch of sudents sent for the S. S. L. C. Examination in March 1938, 13 out of 14 were declared eligible. The result in the following year was equally brilliant, 12 out of 14 having secured eligibility. The Manager and teachers take special interest in the welfare of the pupils. S. S. L. C. course has only three optionals—Mathematics, History and Physiology.

A special feature of the school is the great interest evinced by the Staff as well as the students in their extra curricular acti-

vities. St. Teresa's Literary and Debating Society is satisfactorily functioning. The School authorities pay great attention to the Physical Training of the Students. Such games as Football, Volleyball, Badminton and Tennicoit are regularly played by the pupils. Further, to develop a spirit of emulation in their studies and games, we are awarding prizes for their efficiency and skill.

In short the school is ever faithful to its Motto 'Pro Deo Et Patria—For God and Country'

Headmaster: Rev. Father J. B. Lobo, B. A.
Correspondent: Very Rev. Father S. Mariadas.

St. Francis Xavier's High School, Tuticorin.

History:— The Elementary Parochial School of 1836 started by the Jesuits of the Madura vice-province became a Middle School in 1872. Gradually it rose to the status of a full blown High School in 1884.

Strength :— In 1932 there were 503 boys on the rolls belonging to the various communities. There is a Teachers' Association.

Finance :— The net cost to the management on an average per annum is between Rs. 6,500 to Rs. 7,000. The School is managed by the Jesuit Fathers of the Madura Mission.

Headmaster : Rev. Fr. Gnanapragasam, S. J.

St. Ignatius' Convent High School, Palamcottah.

The name of the school is "St. Ignatius' Convent High School, Palamcottah".

The School is under the Management of the Missionary Canonesses of St. Augustine, and is open to pupils of all castes and creeds.

Boarding-houses are attached to the school for Catholic and for Non-Catholic girls.

The pupils are prepared for the S. S. L. C. Examination of the Madras Government. Special attention is paid to Needlework and Handwork. Piano lessons, French and Painting may be taken outside class-hours on payment of additional fees. The School is a centre for Trinity College, London Music Examinations.

The School has fully qualified Religious and Lay Teachers.

Provision is made in the Boarding and in the Hostel for Vegetarian and for Non-vegetarian food.

The School and the Boarding have beautiful well-aired buildings situated in a clean and spacious compound, in an airy locality of Palamcottah.

Headmistress & Correspondent: Reverend Dame Marie Thomas,

St. John's High School for Grils, Nazereth

Was founded by Mrs. Caemerer in 1843 and raised to the High School standard by Canon Margoschis in 1887. The first woman graduate of the Madras University was educated in this institution, and our old girls are to be found among Inspectresses, Doctors, University Professors, Nurses and Teachers.

It consists of all classes between class 5 and Form VI.

George Middle School, Kallidaikurichi.

For a long time since its inception some four decades ago the school had been functioning as a primary school and it entered on its career of usefulness to the public only in the year 1892 when it became a full fledged Lower Secondary School. The history of the school has been since even one of steady growth and continuous progress.

The necessity for increased accommodation was keenly felt at this stage and a new building was constructed in 1916 at a cost of nearly Rs. 30,000 at a place within the easy reach of the town and the same was opened by the Hon'ble S. C. Cardew, then a member of the Council of Fort St. George.

The school is managed by a committee of six members and the present correspondent is Sri K. A. Ramasubbier, an influential citizen of this locality. There are classes from Form III down to class IV, Form III and II being divided in two sections and Form I into three sections. The total strength of the school on 31st March 1940 was 234 and the total expenditure for the year 1939—40 was Rs. 8084—12—6.

The school is staffed with 14 teachers including the Headmaster and the Pandits.

Headmaster: L. Ramalingam Aiyer, B.A., L.T.

Ramaswamy Pillai Middle School, Ilanji.

An English Elementary School, a long felt necessity of the locality, was started by the Ilanji Educational Society formed by the influential land-lords and mirasdars of the locality. Thanks are due to the interest evinced by the first Correspondent and treasurer Messers I. S. Akilandam Pillai and Rao Bahadur I. C. Iswaran Pillai respectively. The School was housed in the Bangalow of the Society's prominent member the late Sri. I. S. Ramaswamy Pillai, Mirasdar and instruction was imparted in the first four classes besides the Infant Standard.

The School was shifted to the present building in 1918. With a view to make it a Middle School, the first two forms were added. The Society in recognition of the gift of Rs. 5000 by the

Late Sri. Ramaswamy Pillai Avl , has named the School after him. The School was duly recognized as a complete Middle School in 1921 by the Director of Public Instruction.

The present correspondent is Sri. I. K. Subramania Pillai Avl., B. A., Mittadar, Ilanji.

The Hindu Middle School, Viravanallur.

The Hindu Middle School, Viravanallur, was founded in 1885 by M. R. Ry. Ayya Ayangar. Now it is being managed by a Committee of the local Educational Society. The School has been administering efficiently and sincerely to the Educational needs of the village and its neighbourhood. An Incomplete Secondary school in 1908, it was recognised as a Middle school in 1923. Hindi as a compulsory subject in forms I and II and Sanskrit as the Second Language in forms I to III are the special features.

Headmaster : Sri. Y. Ananthanarayana Iyer, B. A., L. T.,
Correspondent: Sri. S. R. Ramalingam Iyer, Landlord.

Govt. Training School, Tinnevelly.

This Institution was first started at Palamcottah as the Board Training School, Tinnevelly in October 1885. Subsequently it was removed to Tinnevelly Bridge and on 1st January 1899, the management of the School was transferred to the control of the Government. On 1st October 1907 the practising section attached to this school was converted into a model school and was provided with a permanent staff. On 14—7—11, the school was removed to the present building which was constructed at a cost of Rs. 55,185 —14—11.

A temporary secondary grade training class was opened in the school on 30th July 1917 and this was later on made permanent on 1—5—28 thus raising the school to the status of a secondary grade.

A manual training section is attached to the school in which training in wood-work, fret-work, card-board work and clay modelling is given.

The practising section of the school consists of only 5 standards with a strength of 130 pupils. Arrangements are being made for the opening of the higher standards.

The higher grade students receive a monthly stipend of Rs. 6 per mensem while those of the secondary grade are paid nothing.

A Pupil Teachers' Association and a Co-operative Society are attached to the school and all the pupil teachers are the members thereof.

Head-master: T. Venkatesan, M. A., L. T.

Bishop Sargent Secondary Training School, Palamcottah.

The School was originally started as a Preparandi Institution in 1818 mainly with a view to prepare Church workers. Along with theology, other secular subjects and Methods of imparting them were also taught long before the Government had any scheme for training teachers. After some years the students were divided into two sections the one taking up theology as their main study and the other for being trained as teachers in village schools ; the former usually coming in after their teachers' training. The training department consisted of two divisions as Lower Elementary and Higher Elementary Grades till 1912 when a Secondary Grade training class was started with a complete Model School consisting of Standards 1 to 8. In 1930 the Elementary Lower Grade was abolished and double the number of students were admitted for the Elementary Higher Grade training. Owing to want of accommodation students for the Secondary Grade training are taken only once in two years and in the second year of training not more than 10 new students are taken for the one year course. The staff consists of three B. A., L. T's and four Secondary Grade teachers each with some special qualification or other. The total number of students on 31—3—1940 is 159. At present there are four classes, three Higher Elementary Grade and one Secondary Grade and the number of stipendiaries in the three Higher Elementary Grade training classes, Junior and Senior, is 101. Students of the Secondary Grade are not given any stipends.

Principal: Sri S. Bhagyam, B. A., L. T.
Correspondent: The Rev. G. T. Selwyn, M. A.

Government Training School, Kovilpatti.

The school was started in August 1922 as an Elementary Training school (both Higher and Lower Grades) and continued as a temperary school for a period of five years. The school was made permanent from 1st May 1927.

The Government sanctioned the continuance of the school as a permanent measure solely as a Higher Elementary Training School.

There is a manual training class attached to the school.

Government Training School for Women, Tinnevelly.

This institution was started in the year 1929. The number of pupils on 31—3—40 is 42 in the Junior Higher Grade Training class which was the only section in existence at that time. The 34 pupils who underwent training during the years 1938—40 and who were in the Senior Higher Grade section during 1939—40 left the Institution on 21st March 1940 after writing their T. S. L.

C. Examination. There are 4 Assistants and one Headmistress by name Mrs. A. S. D. Charles, B.A., L.T. Out of 4 Assistants, two are Secondary grade teachers and the other two are Technical teachers (one Part-time Music Mistress and another combined Drawing and Sewing Mistress).

Headmistress: Mrs. A. S. D. Charles, B.A., L.T.

School for the Blind, Palamcottah.

The first class for blind children was established by Miss A. J. Askwith in the year 1890, as an integral part of the Sarah Tucker College. In 1908 the boys and girls sections were transferred to the buildings in the High Ground.

The School now consists of the following sections

(1) Elementary School for boys

(2) Elementary School for girls

(3) Industrial Training section for both sexes

and there are now (31st March 1940) 120 pupils all of whom are boarders.

Our objectives can be summarised as follows :—

(1) To help in the preservation of sight as far as possible by sending suitable cases for surgical or medical treatment.

(2) To give to blind children the light of learning and give them an opportunity of learning to do useful work.

(3) To train them to be as normal as possible in outlook, manner and appearance and help them as far as possible to live happy and useful lives.

(4) To give them moral lessons.

Total expenditure is Rs. 15813 for the year.

There are five classes for the general education and after passing the 5th class they are admitted in the Industrial section where they are taught Mat-weaving, Cotton-weaving, Rattan work and Gardening.

Children up to this time are admitted free of cost, now however owing to financial difficulties pupils can only be admitted on payment of small fees.

Food and clothing are given free of cost.

Apart from the Government grants, the School are entirely dependent upon the sympathy of the Public and we hope that everyone who comes to know of this will generously respond.

Headmaster: Jonathan David.
Correspondent: Rev. W. G. Speight.

School for the Deaf and Dumb, Palamcottah.

The above school was started by Miss F. Swainson in the year 1896. She also started another school for the Deaf and Dumb some years later in Mylapore, Madras.

The work began first as a class in the Sarah Tucker College compound, in connection with a needle work class for poor girls. Two or three deaf girls came to sew, and Miss Swainson took pity on them and tried to teach them other lessons. Later she gave up the College work and devoted herself entirely to the deaf. She received no funds locally for the work, but from interested friends in England when on leave, travelling about and sparing no effort to help the cause of these afflicted children. The School in fact stands as a monument of foreign charity.

In those days the children were taught by means of signs and finger-spelling. The signs were devised by the Foundress who spent all her energy for the uplift of the deaf children. Many were older than the present pupils on admission, yet they were capable of receiving instruction and were won over from the darkness and wildness of deafmutism by loving treatment. Boys were taught carpentry and girls needlework as an occupation. Many boys went out and earned their own living honestly after completing their school course.

To-day parents bring their children earlier for admission, from five years of age and upwards. They are taught orally like other children, but follow the speaker by watching the face, and attain remarkable success in understanding spoken words. They are also taught to imitate speech, articulating words and sentence and thus rejoicing in the dignity which man possesses by right, making him capable of sharing in the social life around him.

The boys are trained in carpentry, tailoring, gardening, and other simple crafts such as building, weaving, and so on. Girls are taught domestic crafts of all kinds including needle work. The school course extends over a period of ten years.

Our deaf children are taught, after much effort and with great difficulty, to sympathise with others and to give unselfish service wherever they can. They make excellent scouts and guides, entering into the spirit of those great Movements, as fully as any other children.

Boys' Subramaniam free orphanage, Viravanallur.

The Boys' Subramaniam free orphanage, also known as the Faith Home, is noted for its sincere and noble service to the orphans. Sri V. S. N. Subramanian Chettiar, of Viravanallur, is the noble founder and the efficient manager of this institution.

The institution extends free education, free clothing, and satisfaction of all other needs of the orphans free of any cost. The inmates that are not less than 35 in number, besides enjoying an intimately homely life, receive moral instruction free from any religious bias. Instruction in spinning, weaving, agriculture, dyeing, tailoring and carpentry is its highly commendable feature. No doubt, the institution deserves the encouragement and the active sympathy of the public.

Coronation Hindu Higher Elementary School, Kooniyoor.

History. With nearly *seven decades of its existence* from its inception, this institution has behind it an *interesting history and report.* The present existence as a complete First Grade Higher Elementary School with a status is chiefly due to the very valuable services of the late Manager, Sri. Moortheeswaram Sivarama Ayyar.

Special features. Free Education is imparted. *Co-education* is a complete success here.

Equipment. There is a fine Library with over 2000 volumes and with nearly a 1000 more to add. A Museum, a large number of collections of stuffed birds, scientific apparatus and appliances, wall maps and pictures and games materials are preserved.

Headmaster : Sri. K. N. Raghavan, B. A., L.T.
Manager : Sri K. Narayana Iyer.

M. E. L. I. M. High School, Vadakangulam.

The school has got a magnificient building. There are extensive play grounds. There are in all 260 pupils in the school.

Principal & Correspondent : Rev. W. C. Dukewits, M. A.

The Vaidika Dharma Samvardhani Sanskrit College, Kallidakurichi.

The Vaidika Dharma Samavardhani Sanskrit College which was previously a Board School was converted into a Board Sanskrit College in June 1917 by the strenuous efforts of Mr. S. V. Ramamurthi, Esq., I. C. S. the then Sub-Collector of Shermadevi. The institution is recognized by the University of Madras for Vyakarna and Mimamsa.

There are twelve classes beginning from Elementary I up to Siromani Final. Students coming from outside are given free boarding and lodging. Any information about the College could be had from the Correspondent, Mr. Ramalinga Annavi,

Educational Institutions in the District.

Tabular Statement showing Strength, etc.

	Name.	No. of Sections.	No. of teachers.	No. of pupils.	Expenses during the year ending 31st March '40.		
1.	Ambasamudram, Tirthapati High School	18	27	620	76,532	7	4
2.	Gopalasamudam, High School	7	14	150			
3.	Ilanji, Ramaswamy Pillai Middle School	5	7	112	3,000	0	0
4.	Kallidaikurichi, George Middle School	9	14	234	8,084	12	6
5.	Koilpatti, Board High School	8	15	220	12,258	6	0
6.	Koilpatti, Government Training School	4	6	119	16,437	6	0
7.	Nazereth, St. John's High School for Girls	11	18	300	12,964	5	4
8.	Pattamadai, High School	8	14	237			
9.	Palamcottah, Bishop Sargent Training School	4	7	101	22,865	4	2
10.	Palamcottah, St. John's College		19	390	19,022	4	4
11.	Sankarankoil, The Gomathi Edward Board High School		13	231	11,500	0	0
12.	Sawyerpuram, Pope Memorial High School		18	330	18.000	0	0
13.	Srivaikuntam, Coronation High School	11	18	348	12,500	11	1
14.	Tenkasi, Board High School	11	17	306	14.200	0	0
15.	Tinnevelly, Sri Manthira Murthi High School	8	11	251	10,899	0	8
16.	Tinnevelly, Govt. Training School	6	15	212	26,352	10	4
17.	Tiruchendur, Board High School	6	6	83	6,827	7	0
18	Tuticorin, Caldwell High School	15	23	523	22,071	12	4
19.	Tinnevelly, C. M. High School	24	33	715	26,199	7	5
20.	Vadakkangulam, St. Theresa's High School	7	12	228	12,450	14	4
21.	Viravanallur. Hindu Middle School	5	8	91	4,169	12	9
22.	Vadakangulam, M. E. L. I. M. High School	10	15	260	10,991	10	5

Education in Tinnevelly.

	Males.	Females.
Population (1931 census)	987,159	1,059,748
Pupils in Public Secondary Schools	9,387	2,775
Percentage of pupils to population	·95	·26
Pupils in Public Elementary Schools	119,853	57,453
Percentage of pupils in Elementary Schools to population ...	12·14	5·42

Boys.

Number of villages or groups of hamlets with a population of — Population.	No. of villages.	Number of villages or groups of hamlets provided with one or more schools.	Percentage.
2000 to 1000	356	299	84
1000 to 500	229	208	90
500 to 200	106	71	66
less than 200	43	15	34

Girls.

Number of population centres. Population.	No. of centres.	No. of centres provided with one or more public schools for girls.	Percentage:
More than 5000	3	0	0
5000 to 4000	20	14	70
4000 to 3000	62	48	74
3000 to 2000	120	71	47
Less than 2000	720	14	2

	Boys.	Girls.
No. of teachers in Elementary Schools	5,702	960
No. of trained teachers	4,412	861
Percentage	77	89
No. of pupils in Ele. Schools for boys.	148,637	25,026
No. of pupils per teacher	26	26

திருநெல்வேலி ஜில்லாவும் : : : : தமிழ் இலக்கியமும்.

ஒரு நாட்டில் காவியம் உண்டாய்க்கொண்டே இருக்கவேண்டும் என்று எதிர்பார்ப்பது அவ்வளவு சரியல்ல. பொதுவாக, ஆயிரம் வருஷத்துக்கு ஒருதடவை கவிஞன் பிறக்கிறுன் என்று சொல்லுவார்கள். ஒருவகையாக அது உண்மைதான். கவி அவ்வளவு அருமை ஆனுல் கவியை அனுபவிக்கிற திறமை அவ்வளவு அபூர்வமான விஷயம் அல்ல. சாதாரணமாக ஆண் பெண் எல்லாருமே அனுபவிக்கிற விஷயந்தான் அது. சில சந்தர்ப்பங்களில் ஏதோ சில படாடோபிகள் அவதரித்துவிடுகிறுர்கள். உயிர், உணர்ச்சி, பாவம் ஒன்றும் இல்லாத செய்யுள்களையும நூல்களையும் வைத்துக்கொண்டு வேண்டாத ஆடம்பரம் செய்து இருக்கிறவர்களைத் தொந்தரவு செய்ய முயலுவார்கள். இந்த முயற்சியால் தாங்கள் சாதித்துவிடுவது ஒன்றும் இல்லை. ஆனுல் அது காரணமாக சாதாரண மக்களுக்கு இலக்கிய உணர்ச்சி என்பது இல்லாமல்ப்போய் கவிகளிலேயே நம்பிக்கையற்றுப் போகிறது உண்டு. இந்த விதமாக ஒரு நாட்டினருக்கு நம்பிக்கை அற்றுப்போகிறது என்பது உண்மையில் ரொம்பவும் வருந்தத்தக்க காரியம்.

திருநெல்வேலி ஜில்லா சம்பந்தமாக சென்ற ஆயிர வருஷமாக இலக்கிய உணர்ச்சியும் ஆதரிப்பும் நெடுகிலும் இருந்துவந்திருக்கிறது என்று உறுதியாய்ச் சொல்லலாம் கவி என்றுலும் கம்பன்போன்ற மகாகவி ஆகிய சூரியன் உதிக்கவில்லை என்று சொல்லலாமே ஒழிய, சந்திரன் நக்ஷத்திரங்கள் போன்ற அடுத்தபடியான சுடர்கள் தோன்றவில்லை என்று சொல்லிவிடக்கூடாது. வானத்தில் விளங்கு சுடர்கள் போல இயற்கையில் விளங்கு கவிகளைத்தான் கவிகள் என்று சொல்ல வேண்டும். மின்மினிப்பூச்சியையும் காக்காப்பொன்னையும் பார்த்து ஏமாந்துபோகக் கூடாது.

திருநெல்வேலி ஜில்லாவில் உண்மையான கவிகள் உண்டாயிருக்கிறுர்கள். அவர்களுடைய பாடல்களையும் மக்கள் அனுபவித்து வந்திருக்கிறுர்கள். நிற்க:

இன்றைக்குங்கூட, ஆங்கிலபாஷை வந்து புகுந்து தமிழ் நாகரிகம், கலை எல்லாவற்றையும் தொம்ஸம் செய்துவிட்ட பிறகுகூட, பல ஊர்களில் தமிழ்ச் சங்கங்கள் ஏற்பட்டுத் தமிழ் இலக்கியங்களை கற்றும் வருகிறுர்கள். ஆங்கிலப் பள்ளிக்கூடங்களுக்கும் இந்த சங்கங்களுக்கும் யாதொரு சம்பந்தமும் கிடையாது. இந்தக் கிளர்ச்சி உணர்ச்சி எல்லாம் பண்டைக்காலத்துத் தொடர்பு என்றே சொல்ல வேண்டும். இருநூறு வருஷங்களுக்குமுன் திருநெல்வேலிச் சீமையில் சங்கங்கள்

தமிழை வளர்த்து வந்தன என்று தெரியவருகிறது. எப்படி: குற்றாலக்குறவஞ்சி ஆசிரியர் இருநூற்றைம்பது வருஷத்துக்குமுன் இருந்தவர். நாட்டுவளத்தை உத்ஸாகமாகச் சொல்ல வருகிறார்:

சோலையிலுள்ள தேன்கூட்டிலிருந்து வடிந்த தேனானது பாய்ந்து நாற்றுகள் வளரும்; அரசன் நீதி செலுத்துவதால் ஜனங்களுக்கு எல்லாவிதம் செல்வமும் பெருகும். வீதிகளில் எல்லாம் சதா விழாக்கள் கொண்டாடினவண்ணமாய் இருக்கும்.

"நாறெலாம் வளர்க்கும் செந்தேன்
நலம்எலாம் வளர்க்கும் செங்கோல்
சாறெலாம் வளர்க்கும் வீதி
தமிழ் எலாம் வளர்க்கும் மன்றம்"

சங்கங்கள் தமிழை எல்லாவிதத்திலும் வளர்த்தன என்றார் புலவர்.

திருநெல்வேலி ஜில்லாவில் இன்றைக்கும் பல ஊர்களில் தமிழ்ச் சங்கங்கள் ஏற்பட்டு நடந்தேறி வருகிறது என்பது பூர்வ வாசனைதான். தூத்துக்குடி, கோயில்ப்பட்டி, பாளையங்கோட்டை, திருநெல்வேலி தென்காசி முதலிய இடங்களில் இன்றைக்கும் தமிழ்ச் சங்கங்கள் நடப்பது முன்னோர் செய்த புண்ணியந்தான். இதைப்பார்த்து தமிழ் மக்களாகிய நாம் சந்தோஷப்படுவது பெரிதல்ல; தாய்ப்பாஷையின் அவசியத்தையும் பண்மையும் அறிந்து அனுபவித்த எந்த நாட்டாருமே சந்தோஷப்படக்கூடிய காரியம்

கவிகள் பிறப்பது மிக அருமை என்று மறுபடியும் சொல்லவேண்டியதில்லை. இரண்டு கவிகளை நேராகப் பார்க்க நமக்குக் கிடைத்தது என்றால் சாமானிய காரியமா? சுப்பிரமணிய பாரதியாரை நேராகப் பார்க்கக் கிடைத்தது. தேசிகவிநாயகம் பிள்ளையவர்களையோ நேரில்ப் பார்த்து அனுபவித்துக்கொண்டிருக்கிறோம். இந்த இரண்டு கவிகளும் தமிழுக்கு அழியாச்செல்வத்தைத் தந்திருக்கிறார்கள்.

பாரதியார் பிறந்து வளர்ந்த இடம் எட்டயபுரம். எட்டயபுர ஸமஸ்தானம் நெடுகிலும் தமிழையும் தமிழ்ப் புலவரையும் ஆதரித்து வந்த காரணத்தால் எட்டயபுரத்தைச் சுற்றியுள்ள கரிசல்பூமி எல்லாமே தமிழ்ப் பயிர் உண்டாயது என்று சொன்னால் பொருத்தந்தான். அந்த வட்டத்தில் ஊர் ஊராய்ப் புலவர்களும் கவிராயர்களும் உண்டு. பாரதியார் அந்தக்கரிசல் பூமியில் உண்டானதில் அதிசயம் இல்லை என்றுகூடச் சொல்லலாம்.

தேசிக விநாயக பிள்ளை அவர்கள் கன்னியாகுமரிப்பக்கம் அதாவது நாஞ்சி நாட்டில் பிறந்து வளர்ந்தவர்களாய் இருந்தாலும், நாஞ்சி நாட்டு மணம் எல்லாம் அவர்கள் பாடலில் இருந்தாலும், தமிழை அழுத்தமாக ஆர்வத்தோடு கற்ற இடம் திருநெல்வேலி நகர்தான்.

கம்பர் திருநெல்வேலியில் பிறக்கவில்லைதான். ஆனால் கம்பரைத் திருநெல்வேலியில் நெடுகிலும் நல்ல முறையில் அனுபவித்து வந்திருக்கிறார்கள் என்பது பாரதியார் பிள்ளையவர்கள் இருவர் சொல்லிய சொல்லில் இருந்தும் தெரியலாம்.

பண்டிதர்களை விட்டுவிடுவோம், குக்கிராமங்களில் சாமானியமாகத் தமிழ் கற்றவர்கள் கம்பராமாயணத்தை பிரசங்க மூலமாகவும் தாமே கற்றும் அனுபவித்து வந்திருக்கிறார்கள்.

கல்வி சிறந்த தமிழ் நாடு—புகழ்
கம்பன் பிறந்த தமிழ் நாடு

என்று எவ்வளவு ஆர்வத்தோடு சொல்லுகிறார் பாரதியார். தேசிகவிநாயகம் பிள்ளை அவர்கள், தானே குழந்தை தத்துவத்தில் ஈடுபட்டு, அதைவிடத் தாய்க்குக் குழந்தைமேலுள்ள அபூர்வமான வாஞ்சையில் ஈடுபட்டுத் தாலாட்டுக்கவி சொல்லுகிறார்கள். உண்மையான தாலாட்டுக்கவி சொல்லுவது என்றால் ரொம்பவும் அருமையான காரியந்தான். பிள்ளையவர்களிடமிருந்து உண்மையான தாலாட்டு ஒன்று தமிழுக்குக் கிடைத்திருக்கிறது. அதில் ஒரு பாடல்:

கம்பன் கவியின்
களியமுதம் உண்டிட,மால்
அம்புவியில் வந்திங்(கு)
அவதாரம் செய்தானே.

கம்பன் கவியை அனுபவிப்பதற்காகவே (அசுரர்களைக் கொல்ல அல்ல) திருமாலானவர் உலகத்தில் வந்து பிறப்பது தகுதிதான். ஆனால் ஒன்று, தமிழ்நாட்டில்வந்து பிறக்கவேண்டும். ரொம்ப சரி. பாமரர்களோடு உறவாடி கம்பர் கவியில் ஒரு மயக்கவெறி பல தடவையும் உண்டாயிருந்தால் அல்லவா இந்த மாதிரி சொல் வரும்!

பாரதியாரும் தேசிகவிநாயகம்பிள்ளை அவர்களும் நம்மோடு ஒட்டியவர்கள். இவர்களை விட்டுவிட்டுக் கொஞ்சம் முந்தியுள்ள கவிகளைப் பார்க்கலாம்.

புலவர்கள் முக்கியமா? அவர்கள் பாடிய பாடல் முக்கியமா? என்று கேட்டால் பரீக்ஷைக்குப் போகிறவர்களுக்கு புலவர்களும் அவர்கள் சரித்திரமும் முக்கியம், மற்றவர்கள்க் கெல்லாம் பாடல்தான் முக்கியம் என்று கூடாமல்ச் சொல்லிவிடலாம். ஆகவே திருநல்வேலிஜில்லாவைச் சுற்றிப் பார்க்க விரும்புகிறவற்கள் பரீக்ஷை ஒன்றுக்கும் போகவேண்டியவர்கள் அல்ல. ஆகையால் புலவர்களுடைய சரித்திரத்தைப்பற்றிய குறிப்பு அவ்வளவாக வேண்டியதில்லை. குறிப்புகள் அனேகமாய் இல்லவும் இல்லைதான். ஊர்கள் சம்பந்தமாக முக்கியமான சில பாடல்களை மாத்திரம் ஞாபகப்படுத்தலாம் என்று எண்ணுகிறேன்.

ரயில்மார்க்கமாகப் போகும்போது திருநல்வேலி ஜில்லா எல்கையில் முதல் ஸ்டேஷன் கோயில்பட்டி. கோயில்ப்பட்டியிலிருந்து கிழக்கே சுமார் எட்டுமைல் தூரத்தில்தான் நம்முடைய பாரதியின் பிறப்பிடமாகிய எட்டயபுரம் இருக்கிறது. அங்கெ சுமார் இருநூறு வருஷங்களுக்குமுன் பேர் வாங்கிய புலவராய் இருந்தவர் கடிகை முத்துப்புலவர். அவர் வெங்கடேசுர எட்டப்ப ராஜாவைப்பற்றிப் பலபாடல்கள் பாடியிருக்கிறார். அவைகளில் காதல்த்துறையில் அமைந்த இது நயமான பாடல். நாயகி தோழியிடம் தன் கஷ்டத்தைச் சொல்லி வருந்துவது.
(இளசை=எட்டயபுரம்)

ஆளுக்கே அழகன் எங்கள்
இளசை வேங்கடேசுரேட்டன்
அன்பை ஈசன்
தாளுக்கே விருந்திட்டான்,
ஒன்னலர்கள் செங்குருதித்
தசையைத் தன்கை
வாளுக்கே விருந்திட்டான்,
பாவியேன், ஆவியயும்
மலர்க்கை வாளி
வேளுக்கே விருந்திட்டான்
இப்படிக்கு வள்ளல் எவன்
விருந்திட்டானே.

இந்தப் பாட்டோடு எட்டயபுரத்தை விட்டுவிட்டு மணியாச்சி ஜங்ஷனுக்குப் போவோம். மணியாச்சியிலிருந்து எழெட்டு மைல் தூரத்தில் தாம்பிரபர்ணி நதியும் சிற்றாறும் கலக்கிற இடம். அங்கேதான் சிவலப்பேரி என்கிற முக்கூடல். முக்கூடல்ப்பள்ளு என்னும் பிரபந்தம் இந்த முக்கூடலைப் பற்றியதுதான். சாதாரணமாக மழை பெய்யாத இடத்தில் மழை பெய்கிறது என்றால் குடியானவர்களுக்கு ஒரே கும்மாளிதானே. அந்த கும்மாளி

"காற்றடித்து மழை வர
தோற்றுதே குறி"

என்ற அடியிலேயே இருக்கிறது. குடியானவர்களுக்கு சங்கீதத்திலெல்லாம் சங்கீதம். மழை வருகிறதற்கு அறிகுறியான இடிமுழக்கந்தான். இடி, கிழக்கு திக்கில் ஈழநாட்டிலிருந்து ஆரவாரத்தோடு புறப்பட்டு மேர்கேயுள்ள மலையாழதேசத்துக்கு எட்டி ஒரே முழக்காய் முழக்குகிறது இந்த இடி ஓட்டம்.

கிழமேலாக அப்படியும் இப்படியுமாக முரசடித்துக் கொண்டே இருக்கிறது. இதோடு மின்னலும்தான். பயங்கரமான காரியமே ஆனாலும் அதுதான் சங்கீதம். அதுதான் நடனம்

" மலே—யாழமின்னல்
ஈழமின்னல்
சூழமின்னுதே"

இனி திருநெல்வேலிக்கும் போகலாம். சுமார் முன்னூறு வருஷங்களுக்கு முன் மதுரைப் பக்கத்திலிருந்து வந்த பலபட்டடைச் சொக்கநாதப்புலவர் நெல்லையப்பர் கோயிலில் எழுந்தருளிய காந்திமதித்தாயை தெரிசித்து ரொம்ப ரொம்ப உரிமை பாராட்டி சுவாமியிடம் சுபார்சு செய்ய வேண்டும் என்று முரண்டுகிறதைப் பாருங்கள்.

ஆய்முத்துப் பந்தரின்
மெல்லணைமீ(து)உன்
அருகிருந்து
நீமுத்தம் தாவென்(று)
அவர் கொஞ்சும் வேளையில்
நித்த நித்தம்
வேய்முத்த ரோடேன்
குறைகள் எல்லாம் மெல்ல
மெல்லச் சொன்னால்
வாய்முத்தம் சிந்தி
விடுமோ நெல் வேலி
வடிவம்மையே.

கடவுளைப் பற்றிய ஆராய்ச்சி எல்லாம் நன்றாய் உருண்டு திரண்டு உறவு கொண்டாடும் பக்குவத்துக்கு வரவேண்டும் என்பர் மேல்நாட்டு நிபுணர்கள். நம்முடைய கவி இங்கெ நன்றாய் உறவாடுகிறார். நன்றாய் விளைந்த பக்தி இது.

திருநெல்வேலியிலிருந்து திருச்செந்தூருக்குப்போகிற மார்க்கத்தில் (மோட்டார் காரிலேயே போனால் சௌகரியம்) பதினெட்டாவது மைலில் ஆற்றுக்கு வடகரையில் சீவைகுண்டம் பிள்ளைப் பெருமாள் ஐயங்கார் சீவைகுண்டத்துப் பெருமாளைப்பற்றிப் பாடிய ஒரு பாடல்:

சின்னஞ்சிறு பெண் தலையில் அணிந்த மாலையை அரையில் சுற்றிக்கொள்ளும், அரையிலுள்ள ஆடையைத் தலையில் சுட்டிக்கொள்ளும், அவ்வளவு அறியாப் பசளை. அது திடீரென்று ஆடை முதலியவற்றை அணியவும், மல்லிகையை விட்டுவிட்டுத் துளசிமாலையை நாடவும், சீவைகுண்டத்தைப் பாடவும், ஆரம்பித்துவிட்டது. காரணம்: அவ்வூர்ப் பெருமாள்மீது காதல்கொண்டுவிட்டதுதான். வளர்ப்புத்தாயான செவிலி இதைப்பார்த்து வருந்துதல்:

" தாருடுத்துத் தூசு
தலைக்கணியும் பேதையிவள்
நேருடுதது நின்ற
நிலையறியேன்—சீருடுத்த

பாவைதங்கும் மார்பன்தன்
பச்சைத் துழாய் நாடும்
சீவைகுந்தம் பாடும்
தெளிந்து ".

ஆற்றுக்குத் தென்கரையில் நம்மாழ்வார் அவதாரஸ்தலமான ஆழ்வார் திருநகரி. பூர்வத்தில் இதற்குத் திருக்குருகூர் என்று பெயர். மேல் நாட்டு சையன்ஸ் நிபுணர்கள் உண்மையில் ஈடுபட்ட முறையில் ஆழ்வார் கடவுள் உண்மையில் அப்படியே ஈடுபட்டவர். ஈடுபாட்டை ஆயிரம் தமிழ்ப் பாட்டில் (திருவாய் மொழியில்) வெளியிட்டார். இது தமிழுக்குக் கிடைத்த போகம். ஆழ்வாருடைய பாடல்களைவிட முத்தி எய்த வேறு எளிதான வழி கிடையாது. மக்களுக்கு திருவாய்மொழி கிடைத்துவிட்டதால் நரகம் எல்லாம் பாழ்தான். இந்தவிதமாகக் கவி. கவியைக் கம்பர் பாடினதாக சொல்லுவார்கள். நமக்கு அதைப்பற்றிக் கவலை இல்லை. பாட்டு அருமையாய் அமைந்திருக்கிறது. இது போதுமானது நமக்கு.

மொழிபல வாயும்
தமிழ் சிறப்புற்றது,
முத்தி எய்தும்
வழிபல வாயவிட்டொன்றுயது, வழி
வா நரகக்
குழிபல வாயின் பாழ்பட்டது, குளிர்
நீர்ப்பொருனை
சுழிபலவாயொழுகும்
குறிகூர் எந்தை
தோன்றலானே "

திருவாய் மொழிக்கு இதல்லவா மதிப்புரை !

இனி மோட்டார் வண்டியை ஒரு முக்கியமான ஊருக்கு விட வேண்டும். கொர்கை என்கிற ஊருக்குத்தான். அது சிறு ஊர்தான், அதன் புகழோ அபாரம். சுமார் இரண்டாயிரம் வருஷத்துக்கு முன்னிருந்த ஒரு மகா கவி முத்தொள்ளாயிர ஆசிரியர். அங்கே வந்திருக்கிறார். பலதேசங்களிலுமிருந்து வர்த்தகர்கள் வந்து முத்து வியாபாரம் செய்கிறதைப் பார்த்தார். குவியல் குவியலாக முத்துக்கள் கடைத்தெருக்களில் வைத்திருக்க வேண்டும் அல்லவா. ரோமர்புரி, கிரேக்கு தேசம் முதல் சைனு வரையும் கொர்கையிலிருந்தே முத்துப் போயிருக்கிறது. புலவவர் முத்துவளத்தை நன்றாய் அனுபவித்தார். பாட வேண்டியதுதானே !

மதுரையிலுள்ள பாண்டியனுக்கும் கொர்கையும் ஒரு தலைநகராயிருந்தது.

ஒரு பெண், பாண்டியனுடைய வீரத்தைப் பற்றிக் கேட்டிருந்த வள், நேரிலும் பார்த்துவிட்டாள். அப்படியே அவன்மேல் காதல்கொண்டு அது பற்றிய வருத்தம் எல்லாம் ஏர்பட்டு வீட்டில் ஒரு மூலையில் உட்கார்ந்தவண்ணமாய் கண்ணீர் வடித்துக்கொண்டிருக்கிறாள். அவளை அருமையாய் வளர்த்த செவிலித் தாயர்கள் ஒதுங்கியிருந்து ஒருவருக்கொருவர் மிக்க அனுதாபத்தோடு பேசிக் கொள்ளுகிறார்கள்: "முத்தெல்லாம் ஏதோ கொற்கையில்த்தான் உண்டென்று சொல்லுவார்கள், நாம் வேறு இடத்திலும் உண்டென்று சொல்லவேண்டியிருக்கிறதே" என்று வருந்துகிறார்கள்.

"இப்பியின் கிட்ட
எறிகதிர் நித்திலம்
கொற்கையே அல்ல
படுவேது—கோர்கைக்
குருதிவேல் மாறன்
குளிர்சாந்தகலம்
கருதியார் கண்ணும் படும்"

ஏதோ சிப்பியிலிருந்து முத்துக்கள் வந்ததாம். அதுவும் கொர்கை ஊரில்த்தான் உண்டாம். பாண்டியனுடைய மார்பைத் தழுவவேண்டும் என்று ஏக்கங் கொண்டிருக்கும் பெண்கள் கண்ணிலும் முத்துக்கள் உண்டாகின்றனவே! என்ன செய்கிறது என்பதுதான் பாட்டின்பாவம். ஒரு சிறு பெண் பாவில் ஒரு பெரிய நாடகம்!

இனித் திருச்சந்தூருக்கு ஸ்வாமி தெரிசனம் சைய்யப் போக வேண்டியதுதான். வழியில் காயல்பட்டணத்தில் கொஞ்சம் இறங்கி விட்டுப் போகலாம்.

காயல்ப் பட்டணத்தில் இருநூற்றைம்பது வருஷத்துக்கு முன் சீதக்காதி (சையத் காதர்) என்ற பெரிய வணிகர் இருந்தார். அவருடைய கப்பல்கள் பல தேசங்களுக்கும் சென்று வர்த்தகத்தின்மூலமாக மிகுந்த திரவியத்தைச் சம்பாதித்து வந்தன. தமிழ் வள்ளல் என்றால் அவரயே சொல்லவேண்டும். தமிழில் ரொம்பவும் ஈடுபட்டுத் தமிழ்ப் புலவர்களுக்குப் பெருங் கொடை கொடுத்து வந்தார். அவர் இறந்தார். புலவர்கள் இதயத்தில் இடிதான் விழுந்தது. நமசிவாயப் புலவர் என்பவர் என்ன ஆற்றாமையோடு அலறுகின்றார் பாருங்கள்.

பூமா திருந்தேன,
புவிமா திருந்தேன்ன,
பூதலத்தில்
நாமாதிருந்தேன்ன,
நாமிருந்தேன்ன,
நாவலர்க்குக்

கோமான் அழகமர்
மால் சீதக்காதி
கோடைக்கரத்துச்
சீமான் இறந்திட்ட
போதே புலமையும்
செத்ததுவே".

உண்மையான் பாவம். உண்மையும் கூடத்தான். தமிழை அனுபவித்து ஆதரிப்பவர் இல்லை என்றால் புலவர் பாடு கஷ்டந்தான்.

இனி திருச்செந்தூர்தான். திருச்செந்தூரைப்பற்றி எத்தனையோ பாடல்களை புலவர்களும் பக்தர்களும் ஸ்வாமிக்கு அபிஷேகமாகவே கொட்டியிருக்கிறார்கள். அதற்குக் குறைவில்லை.

திருப்புகழ் பாடிய அருணகிரிநாதர் வந்து நந்தவனங்களையும் அவைகளை வளமாய் பரிபாலிப்பதையும் பார்த்து அனுபவித்தார். ஏரிநீரும் கிணற்றுநீரும் பொழில்களில் கட்டிக்கிடப்பதால் சேல்மீன்கள் கும்மாளி போடவும் பூஞ்செடிகொடிகளையே அழிக்கவும் தலைப்பட்டனவாம். இந்த மீன்களிலிருந்து எங்கெங்கு போகிறார் கவி என்பதைப் பார்ப்போம்.

சேல்பட்டழிந்தது
சேந்தூர் வயப்பொழில்,
தேங்கடம்பின்
மால்பட் டழிந்தது
பூங்கொடியார் மனம்,
மாமயிலோன்
வேல்பட்டழிந்தது
வேலையும் சூரனும்
வெற்பும், அவன்
கால்பட் டழிந்தால்
என் தலை மேல் அயன்
கையெழுத்தே".

திருச்செந்தூர் முருகனைப் பணிந்ததால்ப் பிறவியே போய்விட்டது என்றார்.

சமுத்திரத்தை முட்டி ஆய்விட்டது. மோட்டார் வண்டியைத் திருப்பி தூத்துக்குடி, கோயில்பட்டி வழியாக நேரே கழுகுமலைக்குப் போய் அங்கே எழுந்தருளியிருக்கும் முருகனை தெரிசிக்கலாம. பாடுகிற காவடிப்பாட்டெல்லாம் கழுகுமலை முருகன்மேல்த்தான். இப்பொழுது வழங்கும் காவடிச்சிந்தைப் பாடியவர் அண்ணாமலை ரெட்டியார். காவடிப்பாட்டைக் கேட்கவேண்டுமானால் பம்பை, மேளம், ஆட்டம் எல்லாவற்றோடும் கேட்டால்த்தான் அதன் ரசமும் சக்தியும் தெரியும்.

முருகனது அழகில் ஈடுபட்ட பெண் நினைந்து உருகுகிறதைப் பார்ப்போம்.

1 உள்ளம் மெல்ல மெல்ல
முருகன் என்று நினைந்
துருகுதே
முத்தம் கருகுதே
கண்ணீர் பெருகுதே—என்தன்
உச்சிக்கேறி ஆசைப்
பித்தம் கிறுகிறேன்று
வருகுதே

2 பாரமான சிந்தை
ஊடுவேடன் அம்பு
பாயுதே
உடல் தேயுதே
மலர் தீயுதே—கோடும்
பாவியான்மதி
ஆவிசோர வந்து
காயுதே

கடைசிச் சுக்கிரவாரத்தன்று தெரிசனத்துக்குப்போனால் காவடியாட்டமும் காவடிப்பாட்டும் வேண்டியமட்டும் உண்டு; அனுபவிக்கலாம்.

இங்கிருந்து சங்கரன்கோயில் பனிரண்டு மைல் பெரிய சிவஸ்தலம். அம்பாள் கோமதித்தாய். கோமதித்தாயைப்பற்றி உண்மையான பக்தியும் தமிழ்ப் பண்பும் வாய்ந்த ஒரு பாடல். அதைப் பாடியவர் திருநெல்வேலி அழகிய சொக்கநாத பிள்ளை. பத சாஹித்யங்கள் செய்த அழகிய சொக்கநாத பிள்ளைதான். புலவருடன் இருந்து நேரில் அனுபவித்த ராவ் சாகிபு வி. பி. சுப்பிரமணிய முதலியார் அவர்கள் மூலமாகப் பாடல் நமக்குக் கிடைத்தது. தமிழ்ப் பாடல் வரும் தோரணையைப் பார்க்க வேண்டும்.

கேடா வரும் நமனை
கிட்டவராதே, தூரப்
போடா என் றேட்டி,
உடீதடீ
பொற்கமலத் தாள் நிழற்கீழ்
வாடா என அழைத்து
வாழ்வித்தால், அம்ம! உனைக்
கூடாதேடீ ருர் தடப்பார்
கோமதித்தாய் ஈஸ்வரியே.

பக்தியானது தமிழுக்குள்ளே வளைந்து வளைந்து ஓடுவது எவ்வளவு அழகாய் இருக்கிறது!

சங்கரன் கோயிலுக்கு வடக்கே எட்டு மைலில் ஒரு முக்கியமான ஸ்தலம் கருவை நல்லூர் என்று பெயர். சைவ வழக்கில் திருக்கருவை என்று சொல்லுவார்கள். சாமானியமான ஊர்தான். ஆனால் கோயிலும் சுற்று வீதிகளும் அழகாய் அமைந்திருக்கின்றன. ஸ்வாமி பெயர் பால்வண்ணநாதர் அம்பாள் பெயர் ஒப்பனை அம்மன். ஸ்தல விருக்ஷம் களா. இத்தனையிலும் ஒரு பக்தர் ஈடுபட்டார். தமிழிலும் மிக்க ஈடுபட்டவர்தான். கருவை-வெண்பா அந்தாதிபதிற்றுப்பத்தந்தாதி கலித்துறை அந்தாதி என்ற மூன்று நூல்கள் பாடியிருக்கிறார். அவைகளில் அனேக பாடல்கள் பக்தியும் செய்யுள் நயமும் நிறைந்து பாடப்பாட வாய்க்கு இனிமை தந்துகொண்டிருக்கும்.

நெஞ்சைப் பார்த்து அட நெஞ்சே உனக்கு எல்லாம் வாய்ப்பாய் இருக்கின்றனவே மயக்கத்துக்கு உள்ளாகி (மாலுண்டு) ஏன் வருந்த வேண்டும் எனது கேட்கிறார்.

> "மாலுண்டு நெஞ்சே
> வருந்துவதேன் ?
> பால்வண்ணன்
> காலுண்டு, அடியார்
> களிந்திடைத்த—நூலுண்டு,
> வாழ்த்திட நம் வாயுண்(டு),
> அலர் சோரியக் கையுண்டு,
> தாழ்திடவும் உண்டே தலை"

இந்தப் பாடலை சென்னை ரேடியோவில் ஒரு நாள் விளங்கச் சொல்லும்படி எனக்கு நேர்ந்தது. யாழ்ப்பாணத்திலிருந்து மாம்பலத்துக்கு ஒரு பக்தர் தமிழ் அன்பர்தான் வந்திருந்தார். மாம்பலமைதான ஒலிபரப்பியில் பாட்டைக் கேட்டதும் பாட்டு அவருக்கு மனப்பாடம் ஆயிவிட்டது. பாடிக் கொண்டேதான் வீட்டுக்கு வந்து சேர்ந்தார். வீட்டில் சந்தித்ததும் கருவை நல்லார் எங்கெயிரிக்கிறது எந்த மார்க்கமாக அங்கெ பொகவேண்டும் என்றெல்லாம் என்னைக் கேட்டார். பாட்டு அவ்வளவாக அவருடைய மனசைப் பிணித்துவிட்டது. பாட்டை இதயம் ஒட்ட அனுபவித்துவிட்டால் யாருக்குமே திருக்கருவைக்கு யாத்திரை போகத்தாண்டும்.

இனி குற்றாலத்துக்கு நேராகப் போக வேண்டும் கவி இல்லாமலே மனசைக் கவரக்கூடிய இடம் குற்றாலம். கோயில், அருவி சோலை பொதிந்த மலை, தென்றல் எல்லாம் சேர்ந்து அமைந்திருப்பதைப்பார்த்தால் உலகத்திலேயே இந்த மாதிரி இடம் இல்லை என்றே சொல்லலாம். சுமார் ஆயிரத்துநானூறு வருஷங்களுக்குமுன் ஞானசம்பந்தர் இங்கு வந்தார். தற்போதுள்ள கட்டிடங்களும் காப்பிக்கடைகளும் இல்லாத காலம். இடம் எவ்வளவு அழகாய் இருந்திருக்கும்.

"நுண்துளி தூங்கும் குற்றாலம்" அருவியின் நுண்துளியும் மலையை யுட்டி சஞ்சரிக்கும் மெல்லிய மேகங்கள் துற்றும் றுண்சளியும் கீழே விழுந்து விடாது காற்றில் அப்படியே அடைந்து போவதைப் பார்த்தான் ஞானசம்பந்தர் பாடினார். குற்றாலத்தைப் பற்றி ஒரு பதிகமும், ஸ்தலவிருக்ஷமான குரும்பலாவைப் பற்றி ஒரு பதிகமும் பாடியிருக்கிறார்.

மாணிக்கவாசகரும் ஒரு பாடல் பாடியிருக்கிறார்.

"உற்றாரை யான் வேண்டேன்
ஊர் வேண்டேன்
பேர் வேண்டேன்
கற்றாரை யான் வேண்டேன்
கற்பனவும் இனியமையும்
குற்றாலத் துறைகின்ற
கூத்தா உன் குறைகழற்கே
கற்றாவின் மனம்போல்க்
கசிந்துருகவேண்டுவேனே."

குற்றாலத்தில்

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ஒடுங்கிக்காண்பது யோகிகள் உள்ளம்"

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கனகமகா மேருவென
நிற்குமலையம்மே

சயிலமலை தென்மலைக்கு
வடக்குமலை யம்மே
சகலமலை யுந்தனுக்குள்
அடக்குமலை யம்மே
வஜ்ரமுடன் மாணிக்கம்
விளையுமலை யம்மே
வாளிரவி முழைகள்தோறும்
நுழையுமலை அம்மே
துயிலும் அவர் விழிப்பாகி
அகிலம் எங்கும் தேடும்
துங்கர்திரி கூடமலை
எங்கள்மலை யம்மே.

குறத்தியும் பாட்டும் மலையிலுள்ள அருவிகளைப்போல் கும்மாளிதான் போடுகிறார்கள்.

கடைசியாகப் போகவேண்டிய இடம் பாவநாசந்தான். பாவநாசத்துத் தண்ணீரையும் அதில் நீராடும் ஆனந்தத்தையும் நேரில் அனுபவித்தவர்களுக்குத்தான் இன்னதென்று தெரியும் ஆற்றில் ஸ்னானம் செய்யவேணும், ஸ்வாமி அம்பாளை தெரிசிக்க வேணும், பக்கத்திலுள்ள சிங்கை என்ற விக்கிரமசிங்கபுரத்திலேயே வசிக்கவேணும். இதற்கொப்பான வாழ்க்கை இல்லை என்றால் குற்றமில்லை. இப்படி எல்லாம் வாழ்ந்து அனுபவித்த விக்கிரமசிங்கபுரத்து நமசிவாயக் கவிராயர் பாடுகிறார் :

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நிகரோ, தென்றல்ப்
பருவத்து வருதாம்ப்ர
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நீரிலே மூழ்கிவினை
யொழிந்தோம், சைவ
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பெற்றோம், சிங்கை
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பெறுகின்றோமே".

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